

An act of Faith

O My God Eternal Light and Truth! I firmly believe all those sacred Truths, which thy Holy Catholic Church believes and teaches: because Thou who art the very Truth itself, hast revealed them to her. I believe that Thou art one God in three distinct Persons, the Father, the Son, and the Holy Ghost; that God the Son was made man, and died on the Cross for our Salvation, rose again from the dead on the third day and ascended into Heaven: where sitting on the right hand of God the Father, he sends the Holy Ghost to sanctify our Souls: And that he will come again at the last day to judge all men; to reward the good with everlasting happiness in Heaven, and to punish the wicked with torments in Hell for all eternity. This is my firm belief, and in this holy Faith, O my God: I desire & resolve, through thy Grace, to live, and to die.



An act of Faith

O My God Eternal Light and Truth! I firmly believe all those sacred Truths, which thy Holy Catholick Church believes and teaches; because Thou who art the very Truth itself, hast revealed them to her. I believe that Thou art one God in three distinct Persons, the Father, the Son, and the Holy Ghost; that God the Son was made man, and died on the Cross for our Salvation, rose again from the dead on the third day and ascended into Heaven; where sitting on the right hand of God the Father, he sends the Holy Ghost to sanctify our Souls: And that he will come again at the last day to judge all men; to reward the good with everlasting happiness in Heaven, and to punish the wicked with torments in Hell for all eternity. This is my firm belief, and in this holy Faith, O my God! I desire & resolve, through thy Grace, to live, and to die.

Act of Hope

O My God, because Thou art infinitely powerful and infinitely Good and Merciful, I firmly hope, through the Merits of Jesus Christ, to obtain from Thee, the pardon of all my sins, the aid of thy Divine Grace to keep thy commandments perseverantly to the end; and the reward of eternal happiness, which Thou, who art most faithful to thy word, hast promised to them who serve Thee, and am resolved to do, by thy Grace, to the very end of my life.

Act of Charity towards God.

O My God! because Thou art infinitely good in thyself, because Thou art my supreme and only true happiness and last End, and art infinitely good and

beautiful to me, I therefore love Thee above
all things; I love Thee with all my heart
and soul, and mind and strength: And for
the love of Thee, I am willing to part with
every thing, rather than by sin to lose Thee
my God and my All.

Act of Charity towards Neighbours.
O My God, lover of Mankind! because my
Neighbour is created to thy image, is be-
-loved by Thee, whom I love above all things,
and is redeemed by the blood of Jesus
Christ; I therefore desire to love every
Neighbour as myself for thy sake, as
Thou hast commanded me: from my
heart I forgive all those that have ever
offended me; and I beg thy Mercy, Grace and
Salvation for them and for all mankind.

Act of Contrition

O My God, infinitely Good, Just and Holy!
because I love Thee above all things, I
am sorry from the bottom of my heart,
that ever I offended Thee. I hate and
detest all my sins, because they are
displeasing to Thee, my good God; and I
firmly purpose, through the help of thy
Grace, to do penance for them, and never
more to offend Thee; but carefully to
flee from sin and all the immediate
occasions of it.

Act of Thanksgiving.

O My God, Author and Fountain of all good!
I humbly acknowledge that every good thing
I enjoy both for Soul and Body, comes
from thy bountiful Providence and
Fatherly love, I therefore thank and

praise Thee with all my soul, for the
numberless favours I have received and
daily receive from Thee. O! May all thy
holy Angels and Saints praise and
thank Thee for me; and I desire, and
hope in thy Mercy through the Merits
of Jesus Christ, to join with them in
praising Thee for all eternity.

Act of Resignation

O My God, Sovereign Lord and Ruler of all
things! I firmly believe that nothing befalls
nor can befall me, but by thy divine appoint-
ment or permission, who hast all the hairs
of our head numbered: I therefore resign
myself wholly to Thy holy will, cheerfully
to receive from thy fatherly hand what-
ever Thou pleasest. pain or ease, sick-
ness or health, life, or death: Thy holy

will be done, O God! and not mine, in me and
in all thy creatures for time and eternity.

Act of Adoration

O Infinite and Eternal Lord God! ever
existing of Thyself, and inexhaustible
source of all being, I humbly confess
thy supreme dominion over all things,
our own Nothingness before thee, and
our perpetual dependence upon Thee.
With most profound humility I adore
and worship Thee, as my first beginning
and last end, my God and my All. Oh!
give me grace never to be separated from
Thee, my supreme good, my chief and only
happiness.

Act of Oblation.

O My God! author of my being, I am Thine.
Whatever I have, I receive all from thee,

and to thee alone I justly belong by crea-
-tion and Redemption. I therefore offer
up myself entirely to thy Glory; my soul
and Body, my memory, will and under-
-standing, my senses, my thoughts, my
words and all my Actions. Mercifully
accept of them, O my Sovereign Lord for
the love of Jesus Christ, and give me
grace, for his sake, to employ them all
in thy service, and for thy glory.

Petition

O my most Merciful and Bountiful
God, I firmly believe that every good and per-
-fect gift comes down from Thee. O
Father of mercies; and that without Thee
and thy help I can do nothing; I therefore
prostrate myself before Thee: and cry to
Thee, for Mercy: Oh! give me Grace

never to offend Thee; enable me in all things to please Thee, strengthen me to resist and overcome all temptations; grant me grace to die in peace with Thee O my God; and bring me at last to thy eternal glory, through Jesus Christ thy Son our Lord and only Saviour. Amen.

A Prayer.

As I willingly offered myself to God my Father, for thy sins, with my hands stretched out upon the Cross, & my Body naked, so that nothing remained in me which was not turned into a sacrifice, for to appease the Divine Wrath; even so must thou willingly offer thyself to me daily in the Mass, for a pure & holy Oblation, together with all the Powers & Affection, as heartily as thou

askable. What do I require more of thee, than
that thou endeavour to resign thyself entirely to
me? Whatsoever thou givest besides thyself, I
regard not; for I seek not the Gift, but the Giver.

That would not suffice thee, if thou hadst
all Things but me; so neither can it please me,
whatsoever thou givest, as long as thou offerest
not thyself. Offer thyself to me, & give thy
whole self for God & thy Offering will be accepted.
Behold, I offered my whole self to the Father
for thee, & have given my whole Body & Blood
for thy Food, that I might be all thine, & thou
mightest be always mine: but if thou wilt
stand upon thy own bottom, & wilt not offer thy-
self freely to my Will, thy Offering is not perfect,
nor will there be an entire Union betwixt
us. Therefore, before all thy Works, thou
must make a free Oblation of thyself into
the Hands of God, if thou desire to obtain
Liberty & Grace: For the Reason why so few
become illuminated & internally free, is because
they don't wholly renounce themselves. My
Sentence stands firm, Unless a Man renounce
all, he cannot be my Disciple; L. Luc. 14.

If therefore thou desirest to be my Disciple,
offer up thyself to me with all thy Affections.
Lord, all Things are thine that are in
Heaven & Earth. I desire to offer up myself to thee
as a voluntary Oblation, & to remain forever
thine. Lord, in the Sincerity of my Heart,
I offer myself to thee this Day, to be thy Ser-
-vant ever more, to serve thee, & to become a
Sacrifice of perpetual Praise to thee. Receive
me with this Sacred Oblation of thy precious
Body, which I offer to thee this Day in the
Presence of thy Angels invisibly standing
by, that it may be for mine, & all the People's
Salvation.

Lord, I offer to thee all my Sins & offences
which I have committed in thy Sight, & that
of thy holy Angels, from the Day that I was
first capable of Sin until this. I offer upon
thy propitiatory Altar, that thou mayest
burn & consume them all with the Fire
of thy Charity, & mayest remove all the
Stains of my Sins, & cleanse my Conscience

from all offences, & restore to me thy Grace,
which I have lost by Sin, by fully pardoning me
all, & mercifully receiving me to the Kiss of
Peace.

What can I do for my Sins, but humbly
confess them, & lament them, & incessantly
implore thy Mercy for them! Hear me, I be-
sueh thee, in thy Mercy, where I stand before
thee, O my God: All my Sins displease me
exceedingly; I will never commit them any
more: I am sorry for them, & will be sorry for them
as long as I live: I am willing to do Penance for
them, & to make Satisfaction to the utmost of
my Power. Forgive, O my God, forgive me my
Sins, for thy holy Names sake: Save my
Soul, which thou hast redeemed with thy pre-
cious blood. O Lord I commit myself to thy
Mercy. I resign myself into thy Hands. Deal
with me according to thy Goodness, not accord-
ing to my Wickedness, & Iniquity.

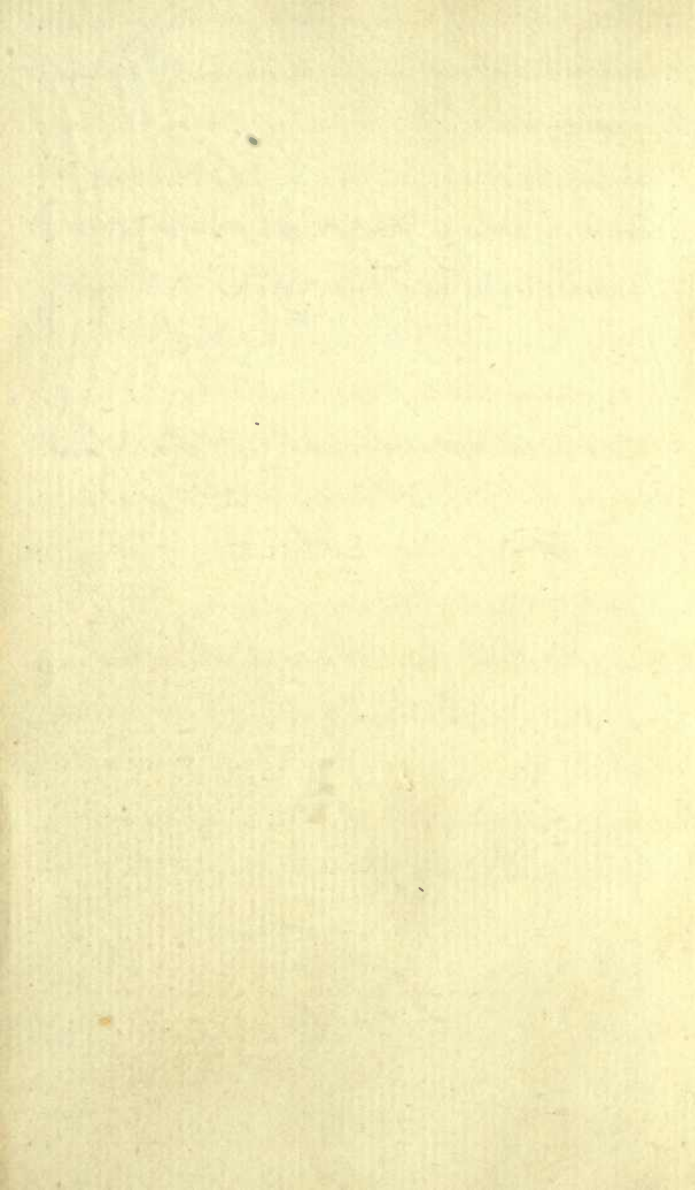
I offer also to thee all the Good I have, tho'
very little & imperfect; that thou mayest

make it better & sanctify it; that thou mayest
be pleased with it, & make it acceptable to thee,
& perfect it more & more; & mayest moreover
bring me, who am a slothful & unprofitable
Wretch to a good & happy End.

I offer also to thee all the goodly Desires of
thy devout Servants, the Neighbourhood of my
Parents, Friends, Brethren, Sisters, & of all
those that are dear to me; & of all such, as for
the Love of thee have been Benefactors to
me or others; or who have desired & begged of
me to offer up Prayers & Masses for themselves
& all that belonged to them, whether they live
as yet in the Flesh, or whether they are now de-
parted out of this World; that they all may be
sensible of the Assistance of thy Grace, of
the Benefit of thy Comfort, of thy Protection
from all Danger, & of a Deliverance from
their Pains; & that being free from all
Evils, they may with Joy ^{give} thee Thanks
to thee.

I offer up also to thee my Prayers, &

this Sacrifice of Propitiation for them in particular, who have in any thing wronged me, grieved me or abused me, or have done me any Damage or Displeasure: And for all those likewise whom I have at any Time grieved, troubled, injured or scandalized, by Words, or Deeds, knowingly or unknowingly; that it may please thee to forgive us all our Sins, & Offences one against another. Take, O Lord, from our Hearts all jealousy, Indignation, Wrath, & Contention, & whatsoever may hurt Charity, & lessen brotherly Love. Have Mercy, O Lord, have Mercy on those that gave thy Mercy; give Grace to them that stand in need thereof; & grant that we may be worthy to enjoy thy Grace, & that we may attain to Life everlasting. Amen.



T H E
P R I M E R;
O R
O F F I C E
O F T H E

BLESSED VIRGIN MARY,

WITH A
NEW AND APPROVED VERSION
O F T H E

C H U R C H - H Y M N S .

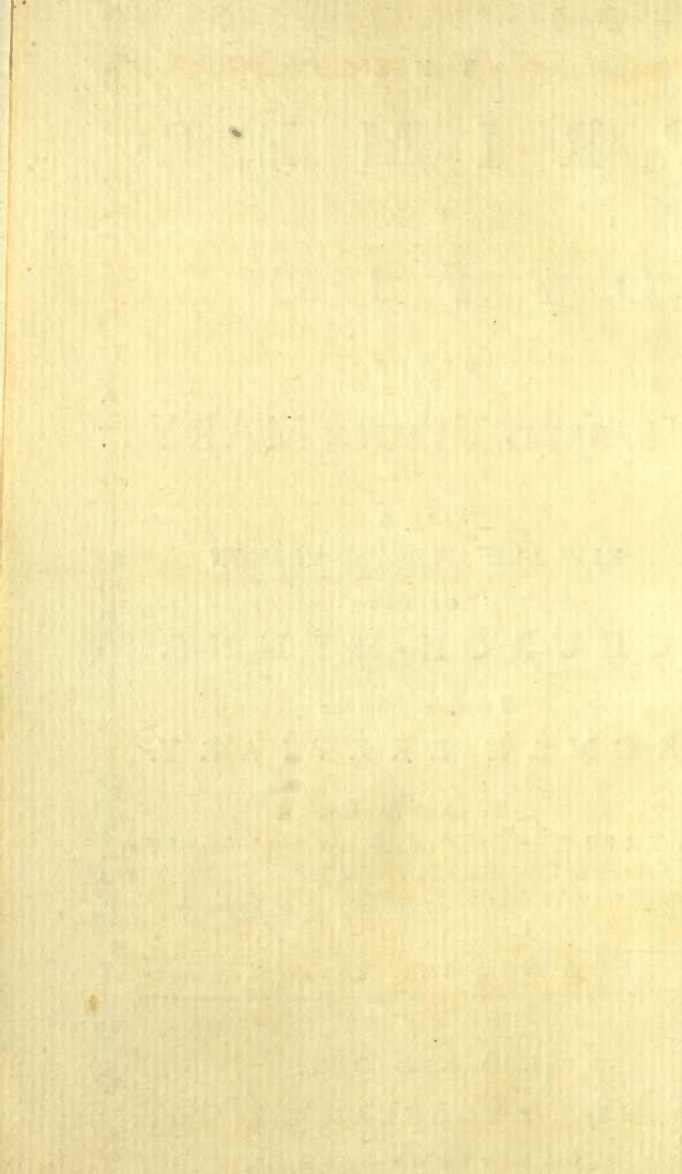
Translated from the
R O M A N B R E V I A R Y .

To which is added
A T A B L E , according to the *New Regulations*, of the
Festivals of Obligation, Days of Devotion, Fasting, and
Abstinence, as observed by the *Catholics in England*.

A N E W I M P R E S S I O N .

L O N D O N :

Printed by J. P COGHLAN, DUKE-STREET
GROSVENOR-SQUARE,





A

Short Exposition

OF THE

PRIMER or OFFICE

OF THE

BLESSED VIRGIN MARY.

THE Office of our *B. Lady* is of great antiquity, and was composed by the church, directed by the Holy Ghost. This book is called the *Primer*, from the Latin word *Primo*, which signifies, first of all; to teach us, that prayer should be the first work of the day. The Office is divided into Psalms, Hymns, Canticles, Anthems, Versicles, Responsories, and Prayers, for Order, Beauty, and Variety-sake, and warranted by Scripture. (*Col. 3. 16.*) Sing you in your hearts to our Lord, in Spiritual Psalms, Hymns, and Canticles.

The Office is divided into seven several hours, according to that of the Prophet: Seven times in the day have I praised thee: and likewise, to represent a daily memorial of the seven principal parts, and of the seven hours of our Saviour's Passion. For our Saviour hung three hours living on the cross, other three hours he hung dead on the cross, and the seventh hour was spent in nailing him to, and taking him from the cross. By the Matins and Lauds, we commemorate his agony and binding in the garden. By the Prime, his scoffs and false accusations; by the third hour, his cloathing with purple, and crowning with thorns; by the sixth hour, his condemning and nailing to the cross; by the ninth hour, his yielding up the Ghost, and the opening of his side; by the Even-Song, his taking from the cross; and by the Complin, his burial.

Note, that the Matins (according to the precise canonical time) begin at midnight, and the Lauds are but as it

A

were

were an appendix to the Matins: the Prime begins at six of the clock in the morning, &c. But these times are not punctually observed, unless in religious houses.

The Doxology, or Glory be to the Father, and to the Son, and to the Holy Ghost, &c. is said at the beginning of every hour, and at the end of every psalm, to shew, that the intencion of the Office is, in the first place, to give one equal Glory to the most Blessed Trinity, and to invite all creatures to do the like.

Alleluia is a *Hebrew* word, and signifies, Praise ye our Lord with joy and exultation of heart, and is the language of the Blessed in Heaven, according to *Apoc. 8. 6.* Therefore the church has forbidden it to be translated into any other language: It is used for a great part of the year, especially betwixt *Easter* and *Whitsuntide*; because that is a time of joy for our Saviour's resurrection and ascension. But from *Septuagesima* till *Easter*, instead of Alleluia, is said Praise be to thee, O Lord King of Eternal Glory, because that is a time of penance; therefore, God must be praised rather with tears, than exultation.

The Invitatory, Hail Mary full of grace, our Lord is with thee; is to congratulate and renew the memory of our Blessed Lady's joy, conceived at the conception of her Son *Jesus*: and to invite all the communion of the faithful to do the like. The five verses which follow the invitatory, and begin, Come let us Rejoyce, &c. signify the five wounds of Christ, from which all our prayer has its force and merit; and in honour of which those verses are said.

The hymns are a poetical expression of the prerogatives and praises of God and our Blessed Lady, and were composed, for the most part, by St. *Hilary*, St. *Ambrose*, and St. *Thomas of Aquine*. The use of them is warranted by Scripture (*Matth. 26.*) where 'tis said, that our Saviour and his Disciples, after they had recited a hymn, went forth.

The three psalms in most of the hours, and the three hours allotted to every canonical hour are in honour of the Blessed Trinity, to whom chiefly the whole Office is directed. The Absolution and Benedictions, before the lessons,

Lessons, are short aspirations to beg divine assistance, that we may worthily read the lessons following: and the first *Benediction* is in honour of the Father, the second in honour of the Son, the third in honour of the Holy Ghost. The lessons and chapters are taken out of Holy Writ, and contain the mystical praise of Christ and our Blessed Lady,

The Responsories, or Answers, are so called because one alone having sung a Lesson, all the Choir answers. and sings the Responsory, which usually is taken out of the same part of Scripture, as the lesson, or otherwise is composed of certain pious affections towards God, and of sentences correspondent to the nature of that day's office. The letter R. usually denotes a Responsory, or Answer, as the letter V. doth a Verseicle.

An Anthem or Antiphona signifies a Reciprocal Voice, that is a voice which one wing of the Choir returns to the other, whence it comes; singing it in an exchanged order. Before and after most of the Psalms is placed an Anthem, which Anthem is said both before and after the Psalm, on a double Feast-day; and only after, on a single Feast. St. *Isidore* saith, these Anthems were first used in the *Greek Church*, and afterwards introduced into the *Latin Church*, by St. *Ambrose*.

We rise up and stand, while we say or sing the Canticles or Songs; My soul magnifies our Lord, &c. Blessed be the Lord God of *Israel*, &c. And, now Lord let thy servant depart, &c. to signify our reverence to the Gospel, out of which these are taken. The collect is the Prayer, so called, because it collects and gathers together the sum of all petitions and supplications of the whole Office, and is always ended with these words, Through our Lord Jesus Christ, &c. to signify, that he is our Mediator of Redemption, and principal Mediator of Intercession, and that we cannot merit any thing by our Prayers, unless we make them in his name.

The Nocturns, or night office, are so called, because they were wont to be (and in Catholic Countries still are) said *Nocturno Tempore*, in the night time, accord-

- 14 S. Valentine, Priest and Martyr
- 15 S. Faustina and Jovita, MM
- 18 S. Simeon, Bishop and Martyr
- 22 Chair of S. Peter at Antioch

23

Vigil

24 S. MATTHIAS Apostle

N. B. On Leap Years February has 29 Days, and the Feast of St. Matthias is kept on the 25.

March hath xxxi Days.

- 4 S. Casimir, Confessor, and S. Lucius Pope and Mart.
 - 7 S. Th. of Aquin, Dr. Perfect. and Fe. M.
 - 8 S. John de Deo, Confessor
 - 9 S. Frances, Widow
 - 10 Forty Martyrs
 - 12 S. Gregory, Pope, Confessor and Doctor
 - 17 S. Patrick, Bishop and Confessor
 - 19 S. JOSEPH, Confessor
 - 20 S. Joachim, Confessor
 - 21 S. Benedict, Abbot
 - 25 ANNUNTIATION of the B. V. Mary
- N. B. On Friday in Passion Week, the Office of the Seven Griefs of the B. V. Mary.

April hath xxx Days.

- 2 S. Francis of Paula, Confessor
- 4 S. Isidore, B C
- 5 S. Vincentius Ferrerius, Confessor
- 11 S. Leo, Pope and Confessor
- 13 S. Hermengild, Martyr
- 14 S. Tiburtius, &c. Martyr
- 17 S. Anicetus, Pope and Martyr
- 21 St. Anselm, Bishop, Confessor and Doctor
- 22 S. Soter and Caius, Popes and Martyrs
- 23 S. GEORGE, Martyr
- 25 S. Mark, Evangelist
- 26 S. Cletus and Marcellinus, Popes and Martyrs
- 28 S. Vitalis, Martyr
- 29 S. Peter, Martyr
- 30 S. Catharine of Siena, Virgin

May hath xxxi Days.

- 1 S. PHILIP and JAMES, Apostles

- 2 S. *Athanasius*, Bishop and Confessor
- 3 FINDING H. C. and S. *Alex. M juv.* B and C
- 4 S. *Monica*, Widow
- 5 S. *Pius V.* Pope and Confessor
- 6 S. *John* before the *Latin Gate*
- 7 S. *Stanislaus*, Bishop and Martyr
- 8 Apparition of S. *Michael*
- 9 S. *Gregory Nazianzen*, Bishop and Confessor
- 10 S. *Antonine*, B C, *Gord.* and *Epima.* MM
- 12 S. *Nereus, Achilleus* and *Domitilla*, MM
- 14 S. *Boniface*, Martyr
- 16 S. *Ubald*, Bishop and Confessor
- 18 S. *Venantius*, Martyr
- 19 S. *Pet. Coelest.* P. and Con. and *Pudent*, *Virgin*
- 20 S. *Bernardine*, Confessor
- 25 S. *Mary Magdalen* of *Ez.* *Virgin*, &c.
- 26 S. *Philip Nerius*, Confessor, &c.
- 27 S. *John* Pope and Martyr
- 30 S. *Felix*, Pope and Martyr
- 31 S. *Petronilla*, *Virgin*

June hath xxx Days.

- 7 S. *Marcellin*, *Peter* and *Erasmus*, MM
- 6 S. *Norbert*, Bishop and Confessor
- 9 S. *Primus* and *Felician*, MM
- 10 S. *Margaret* *Queen* of *Scotland*
- 11 S. *Barnaby*, *Apostle*
- 12 S. *John* of S. *Fac.* S. *Basilides*, &c. MM
- 13 S. *Anthony* of *Padua*, Confessor
- 14 St. *Basil*, Bishop, and Confessor, and Doctor
- 15 S. *Vitus*, *Modestus*, and *Crescentia*, MM
- 18 S. *Mark* and *Marcellian*, MM
- 19 S. *Gervase* and *Prothase*, MM
- 20 S. *Silverius*, Pope and Martyr
- 22 S. *Paulinus*, Bishop and Confessor
- 23
- 24 NATIVITY of S. *JOHN BAPTIST*
- 25 S. *John* and *Paul*, MM
- 28 S. *Leo*, Pope and Confessor
- 29 S. *PETER* and *PAUL*, *Apoles*
- 30 Commem. of St. *Paul*

Vigil

Vigil

July

July hath xxxi Days.

- 1 Octave of S. John Baptist
- 2 *Visitation of the B. V. Mary, and S. Proceſſus and Martinian, MM*
- 8 S. Elizabeth, Queen of Port. Wid.
- 10 Seven Brethren M. and S. Ruſi. and Sec. MM
- 11 S. Pius, Pope and Martyr
- 12 S. Joſ. Guſ. Abbot, and S. Nab. and Fel. MM
13. S. Anaclethus, Pope and Martyr
- 14 S. Bonaventure, Biſhop, Confeſſor and Doctor
- 15 S. Henry, Emperor and Confeſſor
- 16 B. V. M. of Mount Carmel
- 17 S. Alexius, Confeſſor
- 18 S. Symphoroſa, and her ſeven Sons, MM
- 20 S. Margaret, Virgin Martyr
- 21 S. Praxedes, Virgin.
- 22 S. Mary Magdalen
- 23 S. Apolinar. B. M. and S. Liborius C B
- 24 S. Chriſtina, Virgin and Martyr *Vigil*
- 25 S. JAMES, Apoſtle
- 26 S. ANNE, Mother of the B. V. Mary
- 27 S. Pantaleon, Martyr
- 28 Nazarius Celfus, &c. MM
- 29 S. Martha V, and Felix. &c. MM
- 30 S. Abdon and Sennen, MM
- 31 S. Ignatius, Confeſſor

Auguſt hath xxxi Days.

- 1 S. Peter's Chains, and H. Machab. MM
- 2 S. Stephen, Pope and Martyr
- 3 Finding of St Stephen, fiſt Martyr
- 4 S. Dominick, Confeſſor
- 5 *Dedication of B. V. ad Nives*
- 6 *Transfiguration of our Lord, & Xyſt. &c. MM*
- 7 S. Caietan, C, and S. Donatus, B. and Martyr
- 8 S. Cyriacus, Largus and Smaragdus MM
- 9 S. Romanus, Martyr *Vigil*
- 10 S. LAURENCE, Martyr
- 11 S. Tiburtius and Suſanna, MM
- 12 S. Clare, Virgin.
- 13 S. Hippolitus and Caſſianus, MM.
- 14 S. Euſebius, Confeſſor *Vigil*
- 15 ASSUMPTION of the B. V. Mary

- 16 S. Hyacinthus, Confessor
 18 S. Agapite, Martyr
 20 S. Bernard, Abbot
 22 Octave of Assumption, and S. Tim. &c. MM
 23 S. Philip Benitius, Confessor Vigil
 24 S. BARTHOLOMEW, Apostle
 25 S. Lewis, King of France, Confessor
 26 S. Zephyrin, Pope and Martyr
 28 S. Austin, C B and D, S. Hermes. M
 29 Beheading of S. John Baptist, S. Sabina, MC
 30 S. Rose of Lima V. S. Felix and Ada. MM
 31 S. Raymund, Confessor

September hath xxx Days.

- 1 S. Giles, Abbot, and 12 Brethren, Martyrs
 2 S. Stephen King of Hungary, Confessor
 7 *Fast in England*
 8 NATIVITY of the B. V. Mary, S. Adrian, M
 On Sund. within this Oct. the Name of the B. V. M.
 9 S. Gorgonius, Martyr
 10 S. Nicolas of Tolentum, Confessor
 11 S. Protus and Hyacinthus, MM
 14 *Exaltation of the Holy Cross*
 15 S. Nicom. Martyr
 16 S. Cornelius and Cyprian, Martyrs
 17 The Holy Stigmas of S. Francis
 18 S. Thomas of Villa Nov. Bishop and Confessor
 19 S. Januarius, &c. Martyrs
 20 S. Eustachius, &c. Martyrs Vigil
 21 S. MATTHEW, Apostle and Evangelist
 22 S. Maurice, &c. Martyrs
 23 S. Linus P and M, and S. Tecla. V. Martyr
 24 The B. V. Mary de Mercede
 26 S. Cyprian and Justina, Martyrs
 27 S. Cosmas and Damian, Martyrs
 28 S. Wenceslaus, Martyr
 29 DEDICATION of S. Michael, Arch-Angel
 30 S. Hierom. Priest, Confessor and Doctor

October hath xxxi Days.

- 1 S. Remigius, Bishop and Confessor
 2 Angels Guard (V Mary
 3 *The 1st Sun. of Oct. the Feast of the Rosary of the B.*
 4 S. Francis, Confessor

- 5 S. Placidus, &c. Martyrs
- 6 S. Bruno, Confessor
- 7 S. Mark, Pope and Conf. and S. Serg. &c. MM
- 8 S. Bridgit, Widow
- 9 S. Dennis, &c. Martyrs
- 10 S. Francis Borgia, Confessor
- 13 *Translation of S. Edward King and Confessor*
- 14 S. Calistus, Pope and Martyr
- 15 S. Terefa, Virgin
- 17 S. Hedwige, Widow
- 18 S. Luke, Evangelist
- 19 S. Peter of Alcantara, Confessor
- 21 S. Hilarion, Abbot, and S. Ursula. &c. Martyrs
- 25 S. Chrysanthus, and Daria, Martyrs
- 26 S. Evarist. Pope and Martyr
- 28 S. SIMON and JUDE, Apostles

November hath xxx Days,

- 1 ALL SAINTS
- 2 *All Souls*
- 4 S. Charles, Bishop and Conf. and S. Vital, Martyr
- 9 Dedication of our Sav. Church, and S. The. M
- 10 S. Andr. Avel. C. id. S. Tryphon, &c. MM
- 11 S. Martin, Bishop and Confessor
- 12 S. Martin, Pope and Martyr, and S. Men. M
- 13 S. Didacus, Confessor
- 17 S. Greg. Thaum. Bishop and Confessor
- 18 *Dedication of S. Peter's and S. Paul's Churches*
- 19 S. Elsf. O. of Hung. Wid. and S. Pont. P and M
- 20 S. Felix Valois, Confessor
- 21 *Presentation of the Blessed Virgin Mary*
- 22 S. Cecily, Virgin Martyr
- 23 S. Clement, Pope and Martyr, and S. Felicitas, M
- 24 S. Chrysogonus, Martyr
- 25 S. Catharine, Virgin and Martyr
- 26 S. Peter of Alexandria, Bishop and Martyr
- 29 S. Saturnine, Martyr
- 30 S. ANDREW, Apostle

Vigil

December hath xxxi Days.

- 2 S. Bibiana, Virgin and Martyr
- 3 S. Francis Xaverias, Confessor
- 4 S. Peter Chrysologus, B C, S. Barbara, V M
- 5 S. Sabbas, Abbot

- 6 *S. Nicolas, Bishop and Confessor*
 7 *S. Ambrose, Bishop, Confessor and Doctor*
 8 CONCEPTION of the B. V. Mary
 10 *S. Melchiades, Pope and Martyr*
 11 *S. Damafus, Pope and Confessor*
 13 *S. Lucy, Virgin and Martyr*
 16 *S. Eusebius, Bishop and Martyr*
 20
 21 S. THOMAS, Apostle
 24
 25 NATIVITY of our Lord Jesus Christ
 26 S. STEPHEN, first Martyr
 27 S. JOHN, Apostle and Evangelists
 28 HOLY INNOCENTS, Martyrs
 29 S. THOMAS, B of Canterbury, Martyr
 31 S. SILVESTER, Pope and Confessor

Vigil

Vigil

A TABLE of all the Feasts, that are to be observed by the Catholics of England, according to the last Regulations of the Holy See: As well those that continue in full Obligation, as those in which we are dispensed with in regard to the Precept of hearing Mass, and resting from servile Works; which nevertheless are still to be considered as Feasts of great Devotion, and as such are to be recommended from the Altar to the Attention of the Faithful, whose Occupations will permit them to be present at the great Sacrifice of the Mass on those Days.

☞ The Holidays of Obligation are in Capital Letters.

All the SUNDAYS throughout the Year

Jan. 1. The CIRCUMCISION, or New-Years Day

6 The EPIPHANY, or Twelfth Day

Feb. 2. The Purification, or Candlemas Day

24 St. Matthias, Apostle

Mar. 19 St. Joseph

25 ANNUNCIATION of the B. V. or LADY-DAY.

Apr. 23 St. George the Martyr

May 1 St. Philip and St. James, Apostles

3 The finding of the Cross

June 24 The Nativity of St. John Baptist

29 St. PETER and St. PAUL

July

- July 25 St. James, Apostle
 26 St. Anne, Mother of the B. Virgin
 Aug. 10 St. Laurence, Martyr
 15 ASSUMPTION of the B. VIRGIN
 24 S. Bartholomew, Apostle
 S. pt. 8 The Nativity of the B. Virgin
 21 St. Matthew, Apostle
 29 Michaelmas Day
 Oct. 28 St. Simeon and St. Jude, Apostles
 Nov. 1 ALL SAINTS
 30 St. Andrew, Apostle
 Dec. 8 The Conception of the B. Virgin
 21 St. Thomas, Apostle
 25 CHRISTMAS DAY
 26 St. Stephen, the Martyr
 27 St. John, Apostle
 28 Holy Innocents
 29 St. Thomas of Canterbury

MOVEABLE FEASTS.

EASTER MONDAY

Easter Tuesday

ASCENSION DAY

WHITSUN MONDAY

Whitsun Tuesday

CORPUS CHRISTI DAY.

THE FASTING DAYS.

- 1 *Forty Days of Lent.*
- 2 *Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday of the first Week in Lent; of Whitsun-Week; of the third Week in September, and of the third Week in Advent.*
- 3 *Wednesdays and Fridays of all the Four Weeks of Advent.*
- 4 *Vigils or Eves of Whitsunday, of the Saints Peter and Paul, of the Assumption of the Blessed Virgin, of All-Saints, and of Christmas-Day.*
- 5 *Fridays, except between Easter and Whitsunday, and between Christmas Day and the Octave of the Epiphany; and those upon which any of the Festivals set down in the Table of Feasts chances to fall, unless it be in Lent, Advent, or in Ember-Week.*

THE ABSTINENCE DAYS.

- 1 Sundays in *Lent*.
- 2 Three Rogation-Days, being the *Monday, Tuesday* and *Wednesday* before *Ascension-Day*.
- 3 *St. Mark, April 25*, unless it falls in *Easter-week*.
- 4 *Fridays* above excepted from the rule of *Fasting*.
- 5 *Saturdays* out of *Lent*, and the *Ember weeks*, or such as happen to be *Vigils*; but if *Christmas-Day* falls upon a *Friday* or *Saturday*, it is not *Abstinence*.

A D V E N T.

The first *Sunday* of *Advent* is always that which either falls on *St. Andrew's Day*, or the next to it either before or after; that is, from the 27th of *November* to the third of *December*.

The Time of Marriage.

The solemnizing of *Marriage* is forbidden from the *First Sunday* of *Advent*, till after the *Twelfth-day*; and from the *Beginning* of *Lent* till *Low-Sunday*; all other *Times* it may be solemnized.

Year	D.L.	Septua- gesima Sunday	Ash- Wed- nesday.	Easter- Sunday	Whit- Sunday	Sundays after Pentec.	1st Sun. of Advent
1780	BA	Jan. 23	Feb. 9	Mar. 26	May 14	28	Dec. 3
1781	G	Feb. 11	Feb. 28	Apr. 15	June 3	25	Dec. 2
1782	F	Jan. 27	Feb. 13	Mar. 31	May 19	27	Dec. 1
1783	E	Feb. 16	Mar. 5	Apr. 20	June 8	24	Nov 30
1784	DC	Feb. 8	Feb. 25	Apr. 11	May 30	25	Nov 28
1785	B	Jan. 23	Feb. 9	Mar. 27	May 15	27	Nov 27
1786	A	Feb. 12	Mar. 1	Apr. 16	June 4	25	Dec. 3
1787	G	Feb. 4	Feb. 21	Apr. 8	May 27	26	Dec. 2
1788	FE	Jan. 20	Feb. 6	Mar. 23	May 11	28	Nov 30
1789	D	Feb. 8	Feb. 25	Apr. 12	May 31	25	Nov 29
1790	C	Jan. 31	Feb. 17	Apr. 4	May 23	26	Nov 28
1791	B	Feb. 20	Mar. 9	Apr. 24	June 12	23	Nov 27
1792	AG	Feb. 5	Feb. 22	Apr. 8	May 27	26	Dec. 2
1793	F	Jan. 27	Feb. 13	Mar. 31	May 19	27	Dec. 1
1794	E	Feb. 16	Mar. 5	Apr. 20	June 8	24	Nov 30
1795	D	Feb. 1	Feb. 18	Apr. 5	May 24	26	Nov 29
1796	CB	Jan. 24	Feb. 10	Mar. 27	May 15	27	Nov 27
1797	A	Feb. 12	Mar. 1	Apr. 16	June 4	25	Dec. 3
1798	G	Feb. 4	Feb. 21	Apr. 8	May 27	26	Dec. 2
1799	F	Jan. 20	Feb. 6	Mar. 24	May 12	28	Dec. 1
1800	E	Feb. 9	Feb. 26	Apr. 13	June 1	25	Nov 30
1801	D	Feb. 1	Feb. 18	Apr. 5	May 24	26	Nov 29
1802	C	Feb. 14	Mar. 3	Apr. 18	June 6	24	Nov 28
1803	B	Feb. 6	Feb. 23	Apr. 10	May 29	25	Nov 27
1804	AG	Jan. 29	Feb. 15	Apr. 1	May 20	27	Dec. 2
1805	F	Feb. 10	Feb. 27	Apr. 14	June 2	25	Dec. 1
1806	E	Feb. 2	Feb. 19	Apr. 6	May 25	26	Nov 30
1807	D	Jan. 25	Feb. 11	Mar. 29	May 17	27	Nov 29
1808	CB	Feb. 7	Feb. 24	Apr. 17	June 5	24	Nov 27
1809	A	Jan. 29	Feb. 15	Apr. 2	May 21	27	Dec. 3
1810	C	Feb. 18	Mar. 7	Apr. 22	June 10	24	Dec. 2
1811	F	Feb. 10	Feb. 27	Apr. 14	June 2	25	Dec. 1
1812	ED	Jan. 26	Feb. 12	Mar. 29	May 17	27	Nov 29
1813	C	Feb. 14	Mar. 3	Apr. 18	June 6	24	Nov 28
1814	B	Feb. 6	Feb. 23	Apr. 10	May 29	25	Nov 27
1815	A	Jan. 22	Feb. 8	Mar. 26	May 14	28	Dec. 3
1816	GF	Feb. 11	Feb. 28	Apr. 14	June 2	25	Dec. 1
1817	E	Feb. 2	Feb. 19	Apr. 6	May 25	26	Nov 30
1818	D	Jan. 18	Feb. 4	Mar. 22	May 10	28	Nov 29
1819	C	Feb. 7	Feb. 24	Apr. 11	May 30	25	Nov 28
1820	BA	Jan. 30	Feb. 15	Apr. 2	May 21	27	Dec. 3
1821	G	Feb. 18	Mar. 7	Apr. 22	June 10	24	Dec. 2

Plenary Indulgences granted to the Faithful in the London District.

I. **O**N Christmas Day, and the twelve Days following to the Day of Epiphany inclusively.

II. In the first week in *Lent*, beginning with the first Sunday, and ending with the second Sunday inclusively.

III. At Easter, *i. e.* from Palm-Sunday inclusively to Low-Sunday inclusively.

IV. On Whit Sunday, and during the Octave, including Trinity-Sunday.

V. On *Corpus Christi* Day, and during the Octave.

VI. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV.* was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the Octave, and shall for some space of time pray to God with a sincere heart, for the conversion of Infidels and Hereticks, and for the free Propagation of the Ho'y Faith.

VII. On the Feast of the Assumption of the blessed Virgin Mary, and during the Octave.

VIII. On *All Saints* Day, and during the Octave.

The CONDITIONS of the I. III. IV. VII. are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note

Note. It is not required, for the gaining these Indulgences, that these works of mercy, corporal or spiritual, or this assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The CONDITIONS of II. V. and VIII. are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.
2. Devoutly and worthily to receive the Holy Communion.
3. If their condition will allow it, to give some alms to the poor.
4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon this Nation.

In the Midland District.

THE I. II. III. VI. VII. and VIII. as in the *London District.*

IV. From *Whitsunday* to the Sunday within the Octave of *Corpus Christi.*

V. On the Nativity of the B. V. *Mary*, and during the Octave.

In the Western District.

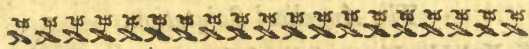
THE Plenary Indulgences are the same as in the *London.*

In the Northern District.

THE I. II. III. VI. VII. VIII. as in the *London District.*

IV. From *Whitsunday* to the end of the Octave of *Corpus Christi.*

V. On the Feast of St. *Michael*, and during the Octave.



THE SUM OF CHRISTIAN DOCTRINE.

The Apostles Creed.

I Believe in God the Father Almighty, Creator of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under *Pontius Pilate*, was crucified, dead and buried; he descended into Hell, the Third Day he rose again from the Dead, he ascended into Heaven, and sits at the Right Hand of God the Father Almighty, from thence he will come to judge the Living and the Dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and Life everlasting. *Amen.*

Our Lord's Prayer.

OUR Father, who art in Heaven, Hallowed be thy Name, thy Kingdom come, thy Will be done, on Earth as it is in Heaven: Give us this Day our Daily Bread, and forgive us our Trespases, as we also forgive them that trespass against us, and lead us not into Temptation, but deliver us from Evil. *Amen.*

The Angelical Salutation.

HAIL Mary, full of Grace, our Lord is with thee: Blessed art thou among Women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us Sinners, now, and at the Hour of our Death. *Amen.*

The Ten Commandments of God, called the Decalogue.

I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

I. **T**HOU shalt not have strange Gods before me: Thou shalt not make to thyself a * graven thing, nor any likeness that is in Heaven above, or in the Earth below, or of things that are in the water under the earth: Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me; and shewing mercy to thousands of those that love me, and keep my commandments.

II. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will

* The LXXII translate it an Idol, that is, the Statue of a false God; commonly carved in Wood or Stone, an frequently cast in metal to be worshipped.

The Sum of Christian Doctrine.

not hold him innocent, that shall take the name of the Lord his God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honour thy Father and Mother.

V. Thou shalt not kill.

VI. Thou shalt not commit Adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false testimony against thy Neighbour.

IX. Thou shalt not covet thy Neighbour's House.

X. Thou shalt not covet thy Neighbour's wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his.

The Seven Sacraments.

Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

The Theological Virtues.

Faith, Hope, and Charity.

The Cardinal Virtues.

Prudence, Temperance, Justice, and Fortitude.

The Gifts of the Holy Ghost.

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of our Lord.

The Fruits of the Holy Ghost.

Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Meekness, Faith, Modesty, Continence, and Chastity.

The Sum of Christian Doctrine.

The Precepts of Chvrity.

Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with all thy mind.

Thou shalt love thy Neighbour as thyself.

The Precepts of the Church.

1. To keep holy the appointed festival days of the Church, in abstaining from servile works, and hearing Mass.

2. To fast *Lent*, *Ember-Days*, *Eves*, and also, by the custom of *England*, *Fridays*; and on *Saturdays* to abstain from flesh.

3. To confess your sins to your Pastor at least once a year: to receive the Holy Eucharist at *Easter*, between *Palm-Sunday* and *Low-Sunday*.

4. Not to solemnize marriage at time forbidden by the Church: nor within certain degrees of kindred; nor privately without witness.

The Spiritual Works of Mercy.

1. To teach the ignorant.
2. To correct the sinner.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. Patiently to suffer injuries.
6. To pardon offences.
7. To pray for the living and the dead, and thy persecutors.

The Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.

3. To

The Sum of Christian Doctrine.

3. To harbour the stranger.
4. To cloath the naked.
5. To visit the sick.
6. To visit the imprisoned, and to redeem the captive.
7. To bury the dead.

The Eight Beatitudes.

Blessed are the poor in spirit ; for theirs is the kingdom of heaven.

Blessed are the meek ; for they shall possess the Land.

Blessed are they that mourn ; for they shall be comforted.

Blessed are they that hunger and thirst after justice ; for they shall be filled.

Blessed are the merciful ; for they shall obtain Mercy.

Blessed are the clean of heart ; for they shall see God.

Blessed are the peace-makers ; for they shall be called the children of God.

Blessed are they that suffer persecution for justice ; for theirs is the kingdom of heaven.

The Seven Capital Sins, which are commonly called Deadly.

Pride, covetousness, lust, envy, gluttony, wrath, and sloth.

The Four last Things to be remembered.

Death, The last judgment, Hell, and the kingdom of Heaven.

The beginning of the gospel according
to St. John.

Glory be to Thee, O Lord.

IN the beginning was the word, and the word was with God, and God was the word. This was in the beginning with God. All things were made by him, and without him was made nothing, which was made. In him was life, and the life was the light of men; and the light shined in darkness; and the darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for a testimony, to give testimony of the light, that all might believe through him. He was not the light, but to give testimony of the light. It was the true light, which enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not: But to as many as received him, he gave power to be made the sons of God, to those that believe in his name: who, not of blood, nor of the will of the flesh, nor the will of man, but of God are born.

And the *Word* was made *Flesh*, and dwelt among us (and we saw the glory of him, glory as it were of the only begotten of the Father) full of grace and truth.

Thanks be to God.

An Universal Prayer.

An Act of Contrition.

O My Lord Jesus Christ, true God and man, who art my Creator and Redeemer, thou being whom thou art, and for that I love thee above all things, it grieves me from the bottom of my heart, that I have offended thy Divine Majesty: behold here I firmly purpose never to sin any more; as also to confess my sins, and fulfil the penance, which shall be enjoined me for the same, and for love of thee I freely pardon all my enemies; and offer my life, my words and works, in satisfaction for my sins; wherefore I most humbly beseech thee, trusting in thy infinite goodness and mercy, that by the merits of thy most precious blood, death and passion, thou wouldest pardon me, and give me grace to amend my life, and to persevere therein until Death. *Amen.*

An Universal P R A Y E R.

O My God, I believe in you, but strengthen my faith; I hope in you, but confirm my hope, I love you, but redouble my love; I am sorry that I have offended you, but increase my repentance.

I adore you, as the first principle of my being, I desire you as my last end; I give you thanks as my perpetual benefactor; I invoke you as my sovereign defender.

My God vouchsafe to guide me by your wisdom, to restrain me by your justice, to comfort me by your mercy, to protect me by your power.

I consecrate all my thoughts, words, actions and sufferings, to you, to the end that henceforward I may think

An Universal Prayer.

think of you, speak of you, act for you, and suffer for you,

Lord, I desire that your will may be done, because it is your will, and in the manner that you will.

I beseech you to enlighten my understanding, to enflame my will, to purify my body, and sanctify my soul.

My God, give me strength to expiate my offences, to overcome my temptations, to correct my predominant passions, and to practise the virtues proper to my state.

Fill my heart with tenderness for your goodness, aversion for my failings, love for my neighbour, and contempt of the World.

Let me remember, O God, to be submissive to my Superiors, condescending to my Inferiors, faithful to my friends. and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms.deeds, anger by sweetness, tepidity by devotion.

My God, make me prudent in my undertakings, courageous in danger, patient in afflictions, and humble in success.

Let me never forget to join attention to my prayers, temperance to my meals, exactness to my employments, and constancy to my resolutions.

Lord, inspire me to keep an upright conscience, a modest exterior, an edifying conversation, and a regular conduct.

Grant that I may continually apply myself to overcome nature, to comply with thy grace, to keep thy commandments and work my salvation.

Discover to me, O God, the nothing of the world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may avoid damnation, and in the end obtain heaven ; by the merits of our Lord Jesus Christ Amen.



THE
OFFICE
OF
OUR BLESSED LADY.

To be said from the Day after the Purification, till the Even-Song of the Saturday before the first Sunday of Advent; except that on the Day of the Annunciation the Office is said, as in Advent.

At MATTINS.

HA I L. Mary, full of grace, our Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, *Jesus*. Holy Mary, Mother of God, pray for us Sinners, now, and at the hour of our death. *Amen*.

Which is always said in the Beginning of all Hours of our Blessed Lady.

V. LORD, open my lips.

R. And my mouth shall declare thy praise.

V. Incline to my aid, O God.

R. O Lord, make haste to help me.

Glory

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning is now, and
ever shall be, world without end. *Amen.*
Alleluia.

Alleluia is said at all Hours, from the Evening of Easter-Eve, to the Complin of the Saturday before Septuagesima-Sunday. From then till the Even-Song of Easter-Eve is said, Praise be to thee, O Lord, King of Eternal Glory.

The Invitatory.

Hail Mary, full of grace, our Lord is
with thee. *Again repeat,* Hail Mary, full of
grace, our Lord is with thee.

*In time of Easter is added Alleluia, both here and in the
End of the Anthems, Versicles, and Responsories.*

PSALM 94. Venite exultemus.

This Psalm without doubt was made by David, since St. Paul cites it as his in the Epistle to the Hebrews. Some think it was made at the time when he carried the Ark to Mount Sion. It contains a lively Exhortation to praise God with our Heart, our Voice and our Works, and to submit to his holy Laws.

COME let us rejoice to our Lord, let
us make joy to God our Saviour;
let us approach his presence in confession,
and in psalms make joy before him.

Hail Mary, full of grace, our Lord is with
thee.

For God is a great Lord, and a great
King above all Gods; because our Lord
repels not his people; in his hand are all
the bounds of the Earth, and he beholds the
heights of the Mountains.

Our

Our Lord is with thee.

The sea is his, he made it, and his hands founded the dry land; come let us adore, and fall down before God; let us lament before our Lord, that made us, because he is the Lord our God; we are his people, and the sheep of his pasture.

Hail *Mary*, full of grace, our Lord is with thee.

To day if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the desert, where your fathers tempted me, proved, and saw my works.

Our Lord is with thee.

Forty years was I nigh to this generation; and said, they always err in their heart, and have not known my ways, to whom I sware in my wrath, if they shall enter into my rest.

Hail *Mary*, full of grace, our Lord is with thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Our Lord is with thee.

Hail *Mary*, full of grace, our Lord is with thee.

The HYMN. Queen Terra, Pontus, Sydera.

THE Sovereign God whose hands sustain
The globe of heaven, the earth and main,
Ador'd and praised by each degree,
Lies hid, O sacred Maid, in thee.

He

4 *The Office of our B. Lady.*

He whom the sun and moon obey,
To whom all creatures homage pay,
The judge of men and Angels doom
Resides within thy Virgin womb.

O happy parent, chose to bear
Thy Maker God's eternal heir;
Whose fingers span this earthly round,
Whose arms the whole creation bound.

Blest Maid, whom *Gabriel's* voice avows
The sacred spirit's fruitful spouse:
Thou gav'st the world by human birth
The most desir'd of Heav'n and earth.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*
These three Psalms following are said on Sundays, Mondays and Thursdays, at the Nocturn.

The Anth. Blessed art thou.

P S A L M 8. Domine, Dominus noster.

According to the Opinion of the most learned Interpreters, which the Scripture seems to confirm, this Psalm principally regards the Person of Jesus Christ risen from the dead, in whom God did manifest his greatest Glory and Power. Though it may also be applyed to other Men.

O Lord our Lord, how wonderful is thy name in the whole earth!

For thy magnificence is lifted up above the Heavens.

Out of the mouths of infants and sucklings thou hast perfected praise, because of thy enemies, that thou mayest destroy the enemy and revenger.

For

For I shall behold the heavens, the works of thy fingers; the moon and the stars, which thou hast founded.

What is man, that thou art mindful of him; or the son of man, that thou dost visit him?

Thou hast diminished him a little less than Angels; with glory and honour thou hast crowned him, and appointed him over the works of thy hands.

Thou hast subjected all things under his feet, sheep and oxen; and also the cattle of the field.

The birds of the air, and fishes of the sea, that walk through the paths of the sea.

O Lord our Lord, how wonderful is thy name in the whole earth!

Glory be to the Father, &c.

The Anth. Blessed art thou among women, and blessed is the fruit of thy womb.

The Anth. Even as choice myrrh.

PSALM 18. Cœli enarrant gloriam.

This Psalm consists of two Parts: In the first we are taught that the Power and Glory of God may be known by contemplating the celestial Bodies, and especially the Sun. In the second Part is described the Perfection and Efficacy of the Divine Law. This Psalm concludes with a Prayer for the Pardon of hidden Sins.

THE Heavens shew forth the glory of God, and the firmament declares the works of his hands.

The day publisheth his word to the day,
C and

and night discovers the knowledge of him to the night.

There is no language, nor speech, whose voices may not be heard.

Their sound has gone forth into all the earth, and their words to the ends of the earth.

He has put his tabernacle in the Sun, and himself as a bridegroom coming forth of his chamber.

He has rejoiced as a giant, to run the way : his coming forth is from the highest heaven.

And his course even to the top thereof ; neither is there any that can hide himself from his heat.

The law of our Lord is without spot, converting souls ; the testimony of our Lord is faithful, giving wisdom to little ones.

The justice of our Lord is right, making hearts joyful ; the precept of our Lord is full of light, enlightening the eyes.

The fear of our Lord is holy, abiding for ever and ever : the judgments of our Lord are true, justified in themselves.

To be desired above gold and precious stone ; and more sweet than honey, and the honey-comb.

For thy servant keeps them ; in keeping them is great reward.

Sins who understands ? From my secret sins cleanse me, and from other mens sins spare thy servant.

If they shall not have dominion over me,
then shall I be without spot, and be cleansed
from the greatest sin.

And the words of my mouth shall be plea-
sing to thee, and the meditation of my heart
be always in thy sight.

O Lord my helper and Redeemer.

Glory be to the Father, &c.

The Anth. Even as choice Myrrh, thou
gavest the odour of sweetness, O Holy Mo-
ther of God.

The Anth. Before the bed.

PSALM 23. Domini est Terra.

*Most believe that David made this Psalm to be sung by the
People, when the Ark was carried to Mount Sion: but
all Interpreters agree, that the holy prophet had princi-
pally in his View the Ascension of our Saviour Jesus Christ
into Heaven.*

THE Earth is our Lord's, and the fulness
thereof; the whole world, and all that
dwell therein.

Because he has founded it on the seas;
and on the floods has prepared it.

Who shall ascend into the mount of our
Lord, or who shall stand in his holy place?
The innocent of hands, and clean of heart,
that has not taken his soul in vain, nor de-
ceitfully sworn to his neighbour.

He shall receive a blessing of our Lord,
and mercy of God his Saviour.

This is the generation of them that seek
him,

8 *The Office of our B. Lady,*

him, of them that seek the face of the God of Jacob.

Lift up your gates, ye Princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is the King of Glory? Our Lord, strong and mighty, our Lord mighty in battle.

Lift up your gates, ye Princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Who is the King of Glory? The Lord of Power, he is the King of Glory.

Glory be to the Father, &c.

The Anth. Before the Bed of this Virgin repeat to us sweet songs of measure.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

The Absolution. By the prayers and merits, &c. as followeth Page 17. with the rest.

These three Psalms following are said on Tuesday and Friday, at the Nocturn.

The Anth. In thy beauty.

PSALM 44. *Eruſtavit cor meum.*

S. Chrysostom, S. Austin, and almost all the Interpreters agree that this Psalm is a kind of a spiritual Epithalamium, representing the sacred Union between Jesus Christ, and his spouse the Church. S. Paul likewise in his Epistle to the Hebrews, makes use of this Psalm to shew the everlasting Reign of the only Son of the Father over his Elect. Some have thought that Solomon was the Author, and that it was made upon the Occasion of his Marriage with the Daughter of Pharaoh, though others attribute it to David. But all agree in this, that the true Sense of it, intended by
the

the H. Ghost, regards the Mystery of the Incarnation, and the Union of the Word with human Nature.

MY Heart has spoke a good word ; I tell my works to the King.

My tongue is the pen of a writer, that writes swifly.

Most beautiful amongst the sons of men, grace is poured out on thy lips, therefore has God blessed thee for ever.

Be girded with thy sword upon thy thigh, O most mighty.

In thy beauty and comeliness go on, advance prosperously and reign.

Because of thy truth, mildness and justice ; and the conduct of thy right hand shall be wonderful.

Thy sharp arrows into the Hearts of the King's enemies ; the people shall fall under thee.

Thy seat, O God, is for ever and ever ; the rod of thy kingdom is a rod of equity.

Thou hast loved justice, and hated iniquity : therefore God, thy God, has anointed thee with the oil of gladness above thy fellows.

Myrrh and aloes, and cassia from thy garments, from houses of ivory, where the daughters of Kings have delighted thee in thy honour.

The Queen stood on thy right hand in golden robes, set round with variety.

Hear, Daughter, and see, incline thine ear, and forget thy people, and the house of thy Father.

And the King will be enamoured with thy beauty, because he is the Lord thy God, and they shall adore him.

And the Daughters of Tyre, all the rich of the people, with offerings shall pray to thee.

All the glory of the King's Daughter is from within; in borders of gold, cloathed about with varieties.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

They shall be brought in joy and rejoicing; they shall be brought into the temple of the King.

Instead of thy Fathers, there are born Sons to thee; thou shalt make them Princes over all the earth.

They shall be mindful of thy name from generation to generation.

Therefore shall people praise thee for ever, world without end.

Glory be to the Father, &c.

The Anth. In thy beauty and comeliness, go on, advance prosperously and reign.

The Anth. God will help her.

PSALM 45. Deus noster Refugium.

Since almost all the Fathers agree, that this psalm, according to the literal Sense, regards the Church persecuted by the Infidels, and delivered from persecution by the Assistance of our Lord, we ought rather to adhere to this Opinion, than to that of some other Interpreters, who apply this psalm only to David victorious over his Enemies.

OUR God is a refuge and strength, a helper in the tribulations, which have fallen upon us in great number.

Therefore we will not fear, when the earth shall be troubled, and mountains be transported into the midst of the sea.

The waters made a noise, and were troubled; the mountains were troubled in his strength.

The strong current of a river rejoices the city of God; the Highest has sanctified his tabernacle.

God is in the midst thereof, it shall not be moved, God will help it in the morning early.

Nations are troubled, and kingdoms are made to stoop: he raised his voice, and the earth was moved.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Come, and see the works of our Lord, what wonders he has done in the earth, making wars to cease, even to the end of the earth.

He shall destroy the bow, and break weapons, and shields he shall burn with fire.

Attend and see that I am God; I shall be exalted among the *Gentiles*, I shall be exalted in the earth.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Glory be to the Father, &c.

The Anth. God will help her with his countenance: God is in the midst of her, she shall not be moved.

The Anth. A habitation is in thee.

PSALM 86. Fundamenta ejus.

David in this psalm celebrates the praises of the City of Jerusalem, which in the prophetic Sense may very well be applied to the Church of Christ, of which that City was the Figure.

THE Foundation thereof, in the holy mountains; our Lord loves the gates of Sion above all the tabernacles of Jacob.

Glorious things are said of thee, O city of God.

I will be mindful of Rahab and Babylon, knowing me.

Behold the strangers and Tyre, and the people of the Æthiopians: these were there.

Shall a Man say to Sion, that a Man is born in her, who being the highest founded her.

Our Lord will declare it in the register of those people, and of Princes, that have been in her.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

The Anth. A habitation is in thee, as it were of all us, who rejoice, O holy mother of God.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

The Absolution. By the prayers and merits, as follows Page 17. with the rest.

These three Psalms are to be said on Wednesday and Saturday, at the Nocturn.

The Anth. Rejoice, O Virgin Mary.

PSALM 95. Cantate Domino.

Under the literal Sense of this psalm, which expresses the Greatness of God, raised infinitely above the Gods of the Nations, and victorious over all the Enemies of his people, all Interpreters agree, that in the propbetick Sense it contains the Mystery of the Coming of the Messias, and of the Establishment of the Kingdom of Jesus Christ, which is the Church upon the Earth.

SING to our Lord a new song, sing to our Lord all the earth.

Sing to our Lord, and bless his name ; declare his salvation from day to day.

Declare his glory among the Gentiles, his wonderful works in all nations.

Because our Lord is great, and most worthy of praise ; he is terrible above all Gods.

Because all the Gods of the Gentiles are Devils; but our Lord made the Heavens.

Praise and beauty in his Sight, holiness and magnificence in his sanctification.

Bring to our Lord, ye countries of Gentiles, bring to our Lord glory and honour; bring to our Lord the glory of his name.

Take sacrifice, and enter into his courts : Adore our Lord in his holy courts.

Let all the earth be moved before his face: say among the Gentiles, our Lord hath reigned.

For he has corrected the whole world, which

which shall not be moved; he will judge people with equity.

Let the Heavens be glad, and the earth rejoice; let the sea be moved, and the fulness thereof: the fields shall be glad, and all things that are in them.

Then shall all the trees of the woods rejoice before the face of our Lord, because he comes, because he comes to judge the earth.

He will judge the earth in equity, and people in his truth.

Glory be to the Father, &c.

The Anth. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world. *The Anth.* Vouchsafe.

PSALM 96. Dominus regnavit.

It is probable that David made this psalm after some signal Victory gained upon his Enemies, for which he magnifies the power and Mercy of God. At the same Time he does very plainly fortell the Establishment of the spiritual Kingdom of Jesus Christ. And he exhorts all Men to prepare themselves for it, by Hatred to Sin, and Love to Justice.

OUR Lord has reigned; let the earth rejoice, let many islands be glad.

A cloud and darkness is round about him: justice and judgment is the correction of his seat.

Fire shall go before him, and shall burn his enemies round about.

His lightning shined to the whole earth; the earth saw, and was moved.

The mountains melted as wax before the face of our Lord: before the face of our Lord all the earth.

The Heavens have declared his justice, and all people have seen his glory.

Let them all be confounded, that adore graven things; and that glory in their idols.

Adore him all ye his Angels: *Sion* heard and was glad.

And the daughters of *Juda* rejoiced because of thy judgments, O Lord.

Because thou, Lord, art most high over all the earth: thou art highly exalted above all Gods.

You, who love our Lord, hate evil: our Lord keeps the souls of his Saints; out of the hand of the sinner he will deliver them.

Light is risen to the just, and joy to the right of heart.

Be glad ye just in our Lord; and confess to the memory of his sanctification.

Glory be to the Father, and to the Son &c.

The Anth. Vouchsafe that I may praise thee, O sacred Virgin: give me force against thy enemies.

The Anth. Thou didst remain.

PSALM 97. Cantate Domino.

This psalm seems to have been made upon the same Occasion and upon the same Subject with the last, and has the same spiritual and prophetick Meaning.

SING to our Lord a new song, because he has done wonderful things.

His

His right hand and his holy arm have wrought salvation to himself.

Our Lord has made known his salvation; in the sight of the Gentiles, he has revealed his justice.

He has remembred his mercy, and his truth, to the house of *Israel*.

All the ends of the earth have seen the salvation of our God.

Make ye joy to God, all the earth; sing and rejoice, and sing psalms.

Sing to our Lord on the harp; on the harp, and with voice of psalm, on the trumpet of metal, and with the voice of the trumpet of horn.

Make joy in the sight of the king our Lord; let the sea be moved, and the fulness thereof, the earth, and they that dwell therein.

The rivers shall applaud, the mountains likewise shall rejoice at the sight of our Lord, because he comes to judge the earth.

He will judge the earth in justice, and the people in equity.

Glory be to the Father, &c.

The Anth. Thou didst remain an immaculate Virgin after thy child-bearing: O Mother of God, pray for us.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution.

BY the prayers and merits of the ever-blessed Virgin *Mary*, and of all the Saints, may our Lord conduct us to the kingdom of heaven. *R. Amen.*

V. Father vouchsafe us a blessing.

The Blessing. May the Virgin *Mary*, with her pious Son bless us. *R. Amen.*

The First Lesson. Eccles. 24.

IN all things I sought rest, and I shall abide in the inheritance of our Lord. Then the Creator of all commanded and said to me, and he that created me, rested in my tabernacle: and he said to me, inhabit in *Jacob*, and inherit in *Israel*, and take root in my elect. But thou, Lord, have mercy upon us.

V. Thanks be to God. R. O holy and immaculate virginity, I know not with what praises to extol thee: because whom the Heavens could not contain, thou hast born in thy womb. V. Blessed art thou among women, and blessed is the fruit of thy womb. Because whom the Heavens could not contain, thou hast born in thy womb.

V. Father vouchsafe us a blessing.

The Blessing. May the Virgin of Virgins make intercession for us to our Lord.

R. Amen.

The Second Lesson.

AND so in *Sion* was I established, and in the sanctified city likewise I rested,
D
and

and my power was in *Jerusalem*; and I took root in an honourable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of Saints: but thou, Lord, have mercy upon us. *R.* Thanks be to God.

V. Blessed art thou, O Virgin *Mary*, who hast born the Lord, Creator of the world: thou hast brought forth him, that made thee, and ever remainest a Virgin. *V.* Hail *Mary*, full of grace, our Lord is with thee; thou hast brought forth him that made thee, and ever remainest a Virgin.

When Te Deum is said: In the end of this Responfory is said. V. Glory be to the Father, and to the Son, and to the Holy Ghost: Thou hast brought forth him that made thee, and ever remainest a Virgin.

V. Father, vouchsafe us a blessing.

The Blessing. May our Lord, through his Virgin-Mother's intercession, grant us salvation and peace. *R.* Amen.

The Third Lesson.

I Am exalted as a cedar in *Libanus*, and as a cypress-tree in mount *Sion*. As a palm-tree in *Cades* am I exalted. And as a rose-plant in *Jericho*, as a fair olive-tree in the fields, and as a plant-tree by the water, in the streets am I exalted. I gave an odour as cinnamon and aromatical palm; as chosen myrrh have I given the sweetness of odour; but thou, O Lord, have mercy on us. *R.* Thanks be to God.

The

The Responfory following is to be omitted when Te Deum is said.

R. Thou art truly happy, O sacred Virgin Mary, and most worthy all praise; because out of thee is risen the Son of Justice, Christ our God. V. Pray for the people; plead in behalf of the Clergy; make intercession for the devout female sex: let all people perceive thy assistance who celebrate thy holy commemoration: because out of thee is risen the Son of Justice, Christ our God.

V. Glory be to the Father, and to the Son, &c. Because out of thee is risen, &c.

The Hymn, Te Deum following, may be said, if you please, from Christmas to Septuagesima Sunday, and from Easter Day to Advent. And when it is said, the Third Responfory is omitted, and in the Second Responfory, Glory be to the Father is said as above. But in Advent, and from Septuagesima to Easter, it is not said, except on the Feasts of the B. Virgin Mary.

The Hymn of St. Ambrose and St. Augustine.

Te Deum Laudamus.

THEE, sov'reign God, our grateful accents praise,
 We own thee Lord, and bless thy wondrous ways.
 To thee, eternal Father, Earth's whole frame
 With loudest trumpets sounds immortal fame:
 Lord God of Hosts! for thee the heav'nly Pow'rs
 With sounding *Anthems* fill thy vaulted tow'rs.
 Thy Cherubims thrice Holy, Holy, Holy, cry,
 Thrice Holy all the Seraphims reply:
 And thrice returning echoes endless songs supply.
 Both Heav'n and Earth thy Majesty display:
 They owe their beauty to thy glorious ray.

Thy praises fill the loud Apostles choir,
 The train of Prophets in the song conspire.
 Legions of Martyrs in the Chorus shine,
 And vocal blood with vocal music join.
 By these thy Church inspir'd with heav'nly art,
 Around the world maintains a second part;
 And tunes her sweetest notes, O God, for thee,
 The Father of unbounded Majesty.
 The Son ador'd Co-partner of thy seat,
 And equal everlasting Paraclete.

Thou King of Glory, Christ: Of the most high
 Thou co-eternal filial Deity.

Thou who to save the world's impending doom,
 Vouchsafed'st to dwell within a Virgin's womb.
 Old tyrant Death disarm'd; before thee flew
 The bolts of Heav'n, and back the foldings drew
 To give access, and make the faithful way:
 From God's right hand thy filial beams display
 Thou art to judge the living and the dead;
 Then spare those souls for whom thy veins have bled,
 O take us up amongst the blest above,
 To share with them thy everlasting love.
 Preserve, O Lord, thy people, and inhance
 Thy blessing on thy own inheritance.
 For ever raise their hearts, and rule their ways:
 Each day we bless thee, and proclaim thy praise.
 No Age shall fail to celebrate thy name:
 Nor hour neglect thy everlasting fame.
 Preserve our Souls, O Lord, this day from ill:
 Have mercy on us, Lord, have mercy still.
 As we have hop'd, do thou reward our pain,
 We've hop'd in thee, let not our hope be vain.

A T L A U D S.

V. **I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son,
&c.

The Anth. Mary is taken up.

PSALM 92. Dominus regnavit.

The Author of this Psalm represents God's everlasting Kingdom, sets forth his Power, and the Truth of his Promises.

OUR Lord has reigned, he has put on beauty : our Lord has put on strength, and girded himself.

For he has established the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from everlasting.

The rivers, O Lord, have lifted up, the rivers have lifted up their voice.

The rivers have lifted up their waves from the voice of many waters.

Marvellous are the risings of the sea ; marvellous is our Lord on high.

Thy testimonies are made very credible : holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anth. Mary is taken up into heaven : the Angels rejoice, and with praises bless our Lord.

The Anth. The Virgin Mary.

This is a Psalm of Praise and Thanksgiving, which invites all the People of the Earth to enter into the holy Temple, which mystically and truly is the Church of Christ.

MAKE ye joy to God, all the Earth,
serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God; he made us,
and not we ourselves.

His people, and the sheep of his pasture,
enter into his gates in confession, his courts
with hymns; confess ye to him.

Praise his name, because our Lord is sweet,
his mercy for ever, and his truth, even from
generation to generation.

Glory be to the Father, &c.

The Anth. The Virgin Mary is taken up
into the heavenly chamber, where the King
of Kings sits on his starry throne.

The Anth. We run after the odor.

PSALM 62. Deus Deus meus, ad te de Lu-
ce vigilo.

The most Part of the Interpreters apply this Psalm to the Time of Saul, and believe that David made it when he fled into the Desert of Ziph to avoid Saul's Fury. Though some are of opinion it may have been made in the Time of Abialom's Revolt, when he was likewise forced to retire into a Desert. He deplores his Exile and his Absence from the Tabernacle and the Ark: At the same time considers, in a higher Sense, his Absence from his true Country, which is Heaven; and therefore the Prayer which he makes is very proper for all the Just, who look upon this Life but as a Banishment.

O God my God: to thee I watch from
the morning light.

My soul has thirsted after thee: my flesh also very many ways.

As in a desert land, and inaccessible, and without water: so in the holy place have I appeared to thee, that I may behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee, because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy right hand has taken me under its protection.

But they in vain have sought my soul, they shall enter into the lower parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

But the King shall rejoice in God; all shall be praised, that swear on him; because the mouth of those that speak wicked things is stopped.

PSALM 66. Deus misereatur nostri.

This Psalm seems to have been made when the Israelites were going, but not gone out of Babylon. All the Interpreters agree, that it represents, in the spiritual Sense, the ardent

ardent Desire which the Prophet had to the coming of the Messias, and the Redemption of Mankind, according to what Jesus Christ said to his Disciples, that many Prophets and many Kings had desired to see what they saw, but had not seen it.

GOD, have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way on earth; thy salvation in all nations.

Let people, O God, confess to thee; let all people praise thee.

Let nations be glad and rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confess to thee; let all people praise thee: the earth has yielded her fruit.

May God, our God, bless us; may God bless us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

The Anth. We run after the odor of thy ointments, young virgins have loved thee exceedingly.

The Anth. Thou, Daughter, art blessed.

The Song of the three Children.

ALL the works of our Lord bless our Lord; praise and extol him for ever.

Bless our Lord, ye Angels of our Lord; ye heavens bless our Lord.

All waters, that are above the heavens,
bless

bless ye our Lord; bless our Lord, all ye Powers of our Lord.

Sun and moon bless our Lord; stars of heaven bless our Lord.

Showers and dew bless our Lord; all spirits of God bless our Lord.

Fire and heat bless our Lord; cold and Summer bless our Lord.

Dews and hoary frost bless our Lord; frost and cold bless our Lord.

Ice and snow bless our Lord; nights and days bless our Lord.

Light and darkness bless our Lord; lightnings and clouds bless our Lord.

Let the earth bless our Lord; let it praise and extol him for ever.

Mountains and hills bless our Lord; all things that spring in the earth bless our Lord.

Bless our Lord ye fountains; seas and rivers bless our Lord.

Whales, and all that move in the waters, bless our Lord; bless our Lord all ye fowls of the air.

All beasts and cattle bless our Lord; sons of men bless our Lord.

Let *Israel* bless our Lord; praise and extol him for ever.

Priests of our Lord, bless our Lord; servants of our Lord, bless our Lord.

Spirits and souls of the just bless our Lord; ye holy and humble of heart bless our Lord.

Ananias,

Ananias, Azarias, Misael, bless our Lord; praise and extol him for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise and magnify him for ever.

Blessed art thou, Lord, in the firmament of heaven; and praised, and glorified, and extolled for ever.

The Anth. Thou, daughter, art blessed of our Lord; for by thee we have partaken of the fruit of life.

The Anth. Thou art fair.

PSALM 148. *Laudate Dominum de Cœlis.*

This Psalm also invites all Creatures to celebrate the Praises of God.

PRAISE our Lord from the heavens, praise him in the high places.

Praise him all his Angels, praise him all his powers.

Praise him Sun and Moon, praise him all ye stars and light.

Praise him, O Heavens of Heavens, and let the waters, that are above the Heavens, praise the name of our Lord.

Because he spake, and they were made; he commanded, and they were created.

He established them for ever, world without end: he made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, and all depths.

Fire

Fire, hail, snow, ice, tempestuous winds,
which obey his word.

Mountains and all hills, trees that bear
fruit, and all cedars.

Beasts and all cattle, serpents and winged
fowls:

Kings of the earth, and all people, princes,
and all judges of the earth.

Young men and virgins, the old with the
young! let them praise the name of our
Lord, because his name alone is exalted.

The confession of him is above heaven
and earth, and he has exalted the horn of
his people.

A hymn to all his saints, to the sons of
Israel; a people that approaches to him.

P S A L M 149.

*This Psalm also invites the Israelites to sing the Praises of
God, and foretells, that they shall prevail over their Ene-
mies.*

S I N G to our Lord a new song, let his
praise be in the church of saints.

Let *Israel* be joyful in him that made him,
and the children of *Sion* rejoice in their
King.

Let them praise his name in choir: on
timbrel and psalter let them sing to him.

Because our Lord is well pleased with his
people, and he will exalt the meek to salva-
tion.

The saints shall rejoice in glory, they shall
be joyful in their beds.

The

The praise of God shall be in their mouths,
and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their Kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written: this glory is to all his saints.

PSALM 150. *Laudate Dominum in Sanctis.*

This Psalm is upon the same Subject with the former.

PR AISE our Lord in his saints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of the trumpet, praise him on psalter and harp.

Praise him on timbrel, and in choir, praise him on strings and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy; let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Thou art fair and comely,
O daughter of *Jerusalem*, terrible as an army
set in order of battle.

The Chapter, Cant. 1.

TH E daughters of *Sion* beheld her,
and declared her most blessed, and
queens have praised her.

R. Thanks be to God.

The

The HYMN. *O gloriosa Virginum.*

O Mary! whilst thy Maker blest
Is nourish'd at thy Virgin breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The loss that man in *Eve* deplores,
Thy fruitful womb in Christ restores,
And makes the way to Heaven free
For them that mourn, to follow thee.

By thee the Heavenly gates display
And shew the light of endless day:
Sing, ransom'd nations, sing and own,
Your ransom was a Virgin's Son.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

The Anth. O blessed Mother of God.

In the time of Easter. Anth. Triumph, O Queen.

The Song of Zach. Luke 1.

BLESSED be our Lord God of *Israel*,
because he has visited and wrought the
redemption of his people.

And raised up a kingdom of salvation
to us, in the house of *David*, his servant.

As he spoke by the mouth of his holy
prophets, that are from the beginning.

Salvation from our enemies, and from the
hand of all that hate us,

E

To

To work mercy with our Fathers, and to remember his holy covenant.

The oath, which he swore to *Abraham* our Father, that he would grant himself to us.

That without fear, being delivered from the hand of our enemies, we may serve him.

In holiness and justice before him all our days.

And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. O blessed Mother of God, *Mary*, perpetual Virgin, temple of our Lord, the sanctuary of the Holy Ghost, thou alone, without example, didst please our Lord Jesus Christ: pray for the People, plead in behalf of the Clergy, make intercession for the devout female sex.

The Anth. in Time of Easter.

Triumph, O Queen of Heav'n, to see, *Alleluia.*

The sacred infant born of thee, *Alleluia.*

Return

Return in glory from the tomb, *Alleluia.*

And with thy prayers prevent our doom. *Alleluia.*

Lord have mercy on us. Christ have mercy on us. Lord have have mercy on us. V. Lord, hear my prayer. R. And let my cry come to thee.

Let us Pray.

O God, who wouldst have thy Word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us, thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.

For the Saints.

The Anth. All ye saints of God, vouchsafe to make intercession for the salvation of us, and of all. V. Ye just, rejoice in our Lord, and be exceeding glad. R. And glory, all ye right of heart.

Let us pray.

Protect, O Lord, thy people; and let the confidence we have in the intercession of thy blessed Apostles, *Peter* and *Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that, whilst we celebrate their merits, we may be sensible of their protection: grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the steps, actions

and desires of us and all thy servants in the way of salvation: give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed: 'Thro' our Lord Jesus Christ thy son, &c. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

If here the Office be ended, that which follows is said; otherwise, if any Hour follows, in the end of the last Hour, say, Our Father, wholly in secret.

V. May our Lord give us his peace. R. And life everlasting. Amen.

Here (as also at the End of Complin) one of the Anth. following is said kneeling, except on Sundays and in Easter time; when they are said standing, in memory of Christ's Resurrection.

From the Purification to the Complin of Easter-Eve.

The Anthem. Ave Regina Cælorum.

HAIL, shining Queen of the celestial train,
O'er Angel-pow'rs extend thy brighter reign.

Hail, fruitful Root of Life: Hail, Orient Gate,
From whom Earth's better light derives its date.

O glorious Maid, rejoice! alone possesse

The highest seat of creatures happiness.

And crown'd with beauty, thence, implore thy Son

To grant our pray'rs from his indulgent throne.

V. Vouchsafe that I may praise thee, O
sacred

sacred Virgin. R. Give me force against thy enemies.

Let us pray.

STrengthen us, O God of mercy, against all our weakness; and grant that we, who celebrate the memory of the Blessed Virgin *Mary*, Mother of our Lord, may, by the assistance of her prayers, forsake all our iniquities: Through the same Christ our Lord. R. Amen.

May the divine help always remain with us. R. Amen.

From the Complin of Easter-Eve, to the Ninth Hour of Trinity-Eve.

The Anthem.

TRiumph, O Queen of Heav'n, to see, *Alleluia.*
The sacred Infant born of thee, *Alleluia.*

Return in glory from the tomb, *Alleluia.*

And with thy pray'rs prevent our doom. *Alleluia.*

V. Rejoice and be glad, O Virgin *Mary*,
Alleluia. R. Because our Lord is truly risen,
Alleluia.

Let us pray.

O God, who has vouchsafed to rejoice the world by the resurrection of thy Son, our Lord Jesus Christ: Grant, we beseech thee, that by the intercession of his Mother the Virgin *Mary*, we may obtain the joys of eternal life: Through the same Christ our Lord. R. Amen.

V. May the divine help, &c.

*From the Complin on Trinity-Eve, to Advent.**The Anthem. Salve Regina Mater, &c.*

HAIL happy Queen: Thou mercy's Parent, hail
Life, Hope, and comfort of this earthly vale.

To thee *Eve's* wretched children raise their cry,

In sighs and tears to thee we suppliants fly.

Rise, glorious Advocate, exert thy love,

And let our vows those eyes of pity move.

O sweet, O pious Maid! for us obtain,

For us who long have in our exile lain,

To see thy Infant Jesus, and with him to reign.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the
promises of Christ.

Let us pray.

ALmighty, eternal God, who, by the co-
operation of the Holy Ghost, didst so
prepare the body and soul of the glorious
Virgin *Mary*, that she might deserve to be
made the worthy habitation of thy Son:
Grant, that we, who rejoice in her commemoration, may, by her pious intercession, be
delivered from present evils and everlasting
death: Through the same Christ our Lord.

R. Amen.

V. May the divine help, &c.

A T P R I M E.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The H Y M N. Memento rerum conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made,
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May Age to Age for ever sing
The Virgin's Son, and Angels King,
And praise, with the Celestial Host,
The Father, Son, and Holy Ghost. *Amen!*
The Anth. *Mary* is taken up.

PSALM 53. Deus in nomine tuo.

David seeing himself surrounded by the troops of Saul, who was advertised by the Inhabitants of Ziph, that David had made his Retreat in their Country, offered his Prayer to God in so extreme Danger, out of which the Divine Power could only rescue him.

O God, save me by thy name, and by
thy strength judge me.

O God, hear my prayers; with thy ears
receive the words of my mouth.

Because strangers have risen up against
me, and the strong have sought my soul:
and they have not set God before their eyes.

For behold, God helps me, and our Lord
is the protector of my soul.

Turn away the evils to my enemies, and
in thy truth destroy them,

I will freely sacrifice to thee, and will con-
fess to thy name, O Lord, because it is good.

Because

Because thou hast delivered me out of all tribulation; and my eyes have looked down upon my enemies.

Glory be to the Father, &c.

PSALM 84. Benedixisti Domine.

This Psalm may be said to contain a double Prediction, viz. of the Return from the Captivity of Babylon and of the General Redemption of Mankind, which was to proceed from the Incarnation of the Word.

O Lord, thou hast blessed thy land; thou hast turned away the captivity of *Jacob*.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever? Or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shalt quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to his people.

And to his saints, and to them that are converted to the heart.

But

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father, &c.

PSALM 116. Laudate Dominum.

This Psalm is to be understood of the Vocation of the Gentiles, and the Uniting all the People of the Earth, Jews and Gentiles, in one Society, viz. the Church of Christ.

PRAISE our Lord all Gentiles, praise him all people.

Because his mercy is confirmed on us, and his truth remains for ever.

Glory be to the Father, &c.

The Anth. *Mary* is taken up into heaven; the Angels rejoice, and with praises bless our Lord.

The Chapter, Cant. 6.

WHO is she, that comes forth as the morning rising, fair as the moon, elect as the Sun, terrible as the front of an army set in order of battle? R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give

R. Give me force against thy enemies.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wast pleased to make choice of the chaste womb of the Blessed Virgin *Mary*, for thy abode: Grant, we beseech thee, that being protected by the assistance of her intercession, we may celebrate her memory with a spiritual joy. Who livest and reignest, &c.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

AT THE THIRD HOUR.

Hail Mary.

INCLINE to my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy

O happy Mary, chose to be
Mother of grace and clemency !
Protect us at the hour of death,
And bear to Heaven our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King
And praise with the Celestial Host
The Father, Son, and Holy Ghost. *Amen.*
The Anth. The Virgin Mary.

PSALM 119. Ad Dominum cum tribularer.

This Psalm and fourteen more that follow are called by the Title of Gradual, though the Reason does not appear, why they are so called. David seems to have made this Psalm in the Time of his Banishment; he begs of God to deliver him from the Treachery of his Enemies, and deplores his Exile among barbarous People.

WHEN I was in tribulation, I cried to
our Lord, and he heard me.

Lord, deliver my soul from unjust lips, and
from a deceitful tongue.

What will be given, or what recompence
can be made for a deceitful tongue ?

The sharp arrows of the mighty, with
coals of desolation.

Woe is me, that my banishment is pro-
longed; I have dwelt with the inhabitants
of Cedar, my soul has been long a stranger.

With them that hated peace, I was
peaceable: when I spoke to them, they op-
posed me without cause.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSALM

PSALM 120. *Levavi oculos meos.*

The Author of this Psalm teacheth, that Help is only to be expected from God, who always takes Care of the Safety of his People.

I Have lifted up my eyes to the mountains,
from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved,
nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and they going out; from henceforth, now, and for ever.

Glory be to the Father. &c.

P S A L M 121. *Lætatus sum.*

This Psalm in the literal Sense expresses the Joy of the People of Israel, when they went to offer their Sacrifices in Jerusalem; and in the spiritual Sense it ought to be applied to the Desire the Faithful should have of entering into the heavenly Jerusalem.

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem,

Jerusalem, which is built as a city; whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. The Virgin *Mary* is taken up to the Heavenly Chamber, in which the King of Kings sits on his starry throne.

The Chapter, Eccles. 24.

AND so in *Sion* was I established, and in the holy city likewise I rested, and my power was in *Jerusalem*.

R. Thanks be to God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the Blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth and reigneth, &c. R. *Amen.*

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. *Amen.*

AT THE SIXTH HOUR.

Hail Mary.

INCLINE to my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May

May Age to Age for ever sing
The Virgin's Son and Angels King
And praise with the Celestial Host
The Father, Son, and Holy Ghost. *Amen.*
The Anth. We run after,

PSALM 122. Ad te levavi.

*This Psalm contains an excellent Prayer made to God by the
Just, when they are oppressed by their Enemies.*

TO thee have I lifted up my eyes; who
dwellest in the Heavens.

Behold, as the eyes of servants are on the
hands of their masters ;

As the eyes of the hand-maid on the hand
of her mistress : so are our eyes to our Lord
God, until he have mercy on us.

Have mercy on us, O Lord, have mercy
on us, because we are overwhelmed with
contempt.

Because our soul is overwhelmed ; being
an object of reproach to such as abound,
and of contempt to the proud.

Glory be to the Father, &c.

PSALM 123. Nisi quia Dominus.

*This Psalm appears to be a Thanksgiving, which the Prophet
put into the Mouth of the Jews after their Return from
Babylon.*

BUT that our Lord was with us, let *Israel*
now say, but that our Lord was with us.

When men rose up against us, perhaps
they had swallowed us alive.

When their fury was raised against us, perhaps the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul had passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

PSALM 124. Qui confidunt in Domino.

In this Psalm God declares himself the Protector of his People of Israel, and promiseth to support them against all their Enemies, which chiefly is to be understood of the Church, which comprehends the true People of God, and which our Lord has promised to preserve to the End of the World.

THEY that trust in our Lord, are as mount Sion; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. We run after the odor of thy ointments, young virgins have loved thee exceedingly.

The Chapter, Eccles. 24.

I Have taken root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

Strengthen us, O God of mercy, against all our weakness; and grant that we, who celebrate the memory of the Blessed Virgin *Mary*, Mother of our Lord, may, by the assistance of her prayers, forsake all our iniquities: Through the same Jesus Christ our Lord, &c.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

AT THE NINTH HOUR.

Hail *Mary*.**I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

The H Y M N. Memento rerum conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made,
Our Nature wore for Nature's aid.O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.May Age to Age for ever sing
The Virgin's Son, and Angels King,
And praise, with the Celestial Host,
The Father, Son, and Holy Ghost. *Amen.*

The Anth. Thou art fair.

PSALM 125. In convertendo Dominus.

*This Psalm seems to relate to the Time when the Jews were brought back from the first Captivity of Babylon, and therefore, the Author congratulates the People upon the Greatness of so unexpected a Felicity; after which he prays God to finish the Work he has begun, and foretells that happy Days are at last to succeed.***W**HEN our Lord turned back the captivity of *Sion*, we were made as men comforted.

Then was our mouth replenished with joy, and our tongue with joyfulness.

Then

Then shall they say among the *Gentiles*, the Lord has done great things for them.

Our Lord has done great things for us, we are made joyful.

Turn our captivity, O Lord, as a torrent in the South.

They that sow in tears shall reap in joyfulness.

Going out, they went and wept; casting their seed.

But returning they shall come with joyfulness, carrying their sheaves.

Glory be to the Father, &c.

PSALM 126. *Nisi Dominus.*

This Psalm declares, that vain are the Labours of Men, unless God give Success to them.

IF our Lord build not the house, they have laboured in vain that built it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you who eat the bread of sorrow.

When he shall give sleep to his beloved, behold children are an inheritance from our Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them: he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

PSALM 127. Beati omnes.

In this Psalm the Prophet shews, that by fearing God we become happy even in this Life, Figuratively is meant the Happiness of the Church of Jesus Christ.

Blessed are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife, as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem* all the days of thy life.

Mayest thou also see thy childrens children, peace on *Israel*.

Glory be to the Father, &c.

The Anth. Thou art fair and comely, O daughter of *Jerusalem*; terrible as the front of an army set in order of battle.

The Chapter, Eccles. 24.

IGave an odour as cinnamon and as aromatic balm in the streets: as chosen myrrh have I given the sweetness of odour.

R. Thanks be to God.

V. Thou didst remain an inviolate virgin after thy child-bearing.

R. O Mother of God, make intercession for us.

Lord

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O Lord, we beseech thee, forgive the offences of thy servants, that we, who are not able to please thee, by our own acts, may be saved by the intercession of the Mother of thy Son our Lord: Through the same Jesus Christ thy Son our Lord, who liveth and reigneth one God with thee, and the Holy Ghost, world without end. *Amen.*

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, thro' the mercy of God, rest in peace. R. *Amen.*

AT EVEN-SONG.

V. **I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

'The Anth. Whilst the King was.

PSALM 109. Dixit Dominus.

This prophetic Psalm, both by the Title, and by what our Saviour himself said of it, is certainly of David's making. It contains a Prophecy concerning the Messias, as the Jews themselves did own, when our Saviour confuted them out of it. It declares that the Messias shall sit at the Right Hand of God, and shall reign amongst the Nations: That his Priesthood shall be eternal. That Kings shall fall before him, and that all shall be overcome by him.

OUR

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy footstool.

Our Lord will send forth the sceptre of thy power from *Sion*: rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begat thee.

Our Lord swore. and he will not repent: thou art a priest for ever, according to the order of *Melchisedec*.

Our Lord on thy right hand, hath broken kings in the day of his wrath.

He shall judge in nations, he shall fill ruins, he shall crush the heads in the land of many.

Of the torrent in the way he shall drink, therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. While the king was on his bed, my sweet ointment did give an odour of sweetness.

The Anth. His left hand.

PSALM 112. Laudate pueri Dominum.

This Psalm contains an Exhortation to praise God for his Greatness and Glory, and above all for his Goodness towards the Sons of Men, in taking care even of the meanest amongst them, and raising them sometimes to the Degree of Princes, as it happened in the Person of David himself.

PRaise our Lord, ye children. praise the name of our Lord.

The

The name of our Lord be blessed from henceforth, now, and for ever.

From the rising of the sun, to its going down; the name of our Lord is worthy of praise.

Our Lord is high above all nations, and his glory above the Heavens.

Who is like the Lord our God, that dwells on high, and beholds the humble things in Heaven and Earth.

Raising up the needy from the earth, and lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of children.

Glory be to the Father, &c.

The Anth. His left hand is under my head, and his right hand shall embrace me.

The Anth. I am black.

P S A L M 122. *Lætatus sum.*

I Rejoiced at those things, which were said to me: we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem!*

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*, to praise the name of our Lord,

Because

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*: and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours: I spoke peace of thee.

For the house of the Lord our God; I have sought good things for thee.

Glory be to the Father, &c.

The Anth. I am black, but beautiful, O Daughters of *Jerusalem*; therefore the King has loved me, and brought me into his chamber.

The Anth. Winter is now past.

PSALM 126. *Nisi Dominus.*

IF our Lord builds not the house, they have laboured in vain that built it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved: behold children are an inheritance from our Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire
of

of them ; he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

The Anth. Winter is now past, the rain is gone and departed : arise my love, and come.

The Anth. Thou art made fair.

PSALM 147. Lauda Jerufalem.

This Psalm was made when the Jews had rebuilt the Walls of Jerufalem, in praise of God's Providence over all his Creatures, and of his particular Mercy towards the Israelites.

O Jerufalem, praise our Lord : praise thy God, O Sion.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Who has set thy borders in peace : and fills thee with the fat of corn.

Who sends forth his speech to the earth ; his word runs swiftly.

Who gives snow as wool ; scatters mists as ashes.

He casts his crystal as morsels : before the face of his cold who shall abide ?

He shall send forth his word, and shall melt them : his spirit shall breathe, and the waters shall flow.

Who declares his word to Jacob, his justice and judgments to Israel.

He has not done so to any nation ; and his judgments he has not made manifest to them.

Glory be to the Father, &c.

The Anth. Thou art made fair and sweet in thy delicateness, O Holy Mother of God.

FROM the beginning, and before the
world was I created, and unto the
world to come I shall not cease; and in the
holy habitation have I ministred before him.
R. Thanks be to God.

The H Y M N. Ave Maris Stella.

B Right Mother of our Maker hail;
Thou Virgin ever blest,
The ocean's star, by which we sail,
And gain the port of rest.
Whilst we this *Ave* thus to thee
From *Gabriel's* mouth rehearse;
Prevail, that peace our lot may be,
And *Eva's* name reverse.
Release our long entangled mind
From all the snares of ill;
With heav'nly light instruct the blind,
And all our vows fulfill.
Exert for us a mother's care,
And us thy children own;
Prevail with him to hear our pray'r,
Who chose to be thy son.
O spotless Maid! whose virtues shine
With brightest purity:
Each action of our lives refine,
And make us pure like thee.
Preserve our lives unstain'd from ill
In this infectious way;
That Heav'n alone our Souls may fill
With joys that ne'er decay.

To God the Father endless praise;

To God the Son the same;

And Holy Ghost, whose equal rays

One equal Glory claim, *Amen.*

V. Grace is pour'd forth on thy lips.

R. Therefore God has blessed thee for ever.

The Anth. O Blessed Mother.

In the Time of Easter, Anthem, Triumph, O Queen.

The Song of the B. Virgin Mary, Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced in God my Saviour.

Because he has regarded the meanness of his handmaid: for behold, from henceforth all generations shall call me blessed.

Because he that is Mighty has done great things to me; and holy is his name.

And his mercy, from generation to generations, is on them that fear him.

He has shewed strength in his arm, he has dispersed the proud in the imagination of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

The hungry he has filled with good things, and the rich he has sent away empty.

He has received *Israel* his child, being mindful of his mercy.

(As he spoke to our fathers;) to *Abraham*, and his seed for ever.

Glory be to the Father. &c.

The Anth. O Blessed Mother, and ever Virgin, Glorious Queen of the world, make intercession for us to our Lord.

In the time of Easter. Anth. Triumph, O Queen, &c.
Page 33,

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

LORD God, we beseech thee, grant that we thy servants may enjoy perpetual health of mind and body: and that, by the glorious intercession of the ever blessed Virgin *Mary*, we may pass from this present sorrow to the enjoyment of everlasting gladness: Through our Lord, &c. Amen.

For the Saints.

The Anth. All ye saints of God, vouchsafe to make intercession for the salvation of us, and of us all. V. Ye just, rejoice in our Lord, and be exceeding glad. R. And glory, all ye right of heart.

Let us pray.

Protect, O Lord, thy people; and let the confidence we have in the intercession of thy blessed Apostles, *Peter* and *Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy peace in our times,

times, and repel all wickedness from thy church; prosperously guide the steps, actions and desires of us and all thy servants in the way of salvation: give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed: Through our Lord Jesus Christ thy Son, &c. R. *Amen.*

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, thro' the mercy of God, rest in peace. R. *Amen.*

A T C O M P L I N.

Hail *Mary.*

CONVERT us, O God, our Saviour,
R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

PSALM 128. Sæpe expugnauerunt.

This Psalm foretells the Punishments which shall fall upon those who persecute the Just.

OFTEN have they assaulted me from my youth; let *Israel* now say.

Oftentimes have they assaulted me from my youth; but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate *Sion*.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you: we have blessed you in the name of our Lord.

Glory be to the Father, &c.

P S A L M 129. De profundis.

This Psalm is an excellent Model for Sinners that implore the Mercy of the Lord: And it is particularly applied to the Chnrch, to beg his Mercy for the Dead as well as for the Living.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord: Lord, who shall hear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

PSALM 30. Domine non est exaltatum.

It is generally believed that David made this Psalm, when he was accused by Saul and his Courtiers of ambitious Designs to make himself King; he appeals to God, that he was unjustly accused, and that his Heart was free from any such Ambition.

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul;

As the weaned child is for his mother, so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King

And praise with the Celestial Host
The Father, Son, and Holy Ghost. *Amen.*

The Chapter, Eccles. 24.

I AM the Mother of beautiful love, and
of fear, and of Knowledge, and of holy
hope.

R. Thanks be to God

V. Pray for us, Mother of God.

R. That we may be made worthy the promises of Christ.

The Anth. Under thy aid.

In the Time of Easter, Anth. Triumph, O Queen:

The Song of Simeon, Luke 2.

NOW, Lord, let thy servant depart in
peace, according to thy word.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face
of all people.

A light to enlighten the Gentiles: and for
the glory of thy people *Israel.*

Glory be to the Father, &c.

The Anth. Under thy protection, we take
our refuge, O holy Mother of God, despise
not our petitions in our necessities: but ever
deliver us from all dangers, O glorious and
blessed Virgin.

The Anth. in the Time of Easter.

TRiump, O Queen of Heav'n, to see, *Alleluia.*

The sacred Infant born of thee, *Alleluia.*

Return in glory from the tomb, *Alleluia.*

And with thy pray'rs prevent our doom. *Alleluia.*

Lord

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

WE beseech thee, O Lord, that the glorious intercession of the ever-blessed and glorious Virgin *Mary*, may protect us, and bring us to life everlasting: Through our Lord Jesus Christ, thy Son, who, &c. R. *Amen.*

V. Lord, hear my prayer.

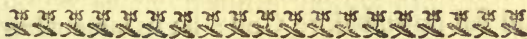
R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and keep us. R. *Amen.*

This being done, one of the respective Anthems after Lauds is to be said kneeling, with the Versicle and Prayer, in p. 33. and the Versicle (May the divine Help) being said, Our Father, Hail Mary, and the Creed are to be said in secret.



THE OFFICE OF OUR B. LADY.

To be said from the Even-Song of the Saturday before the first Sunday in Advent, till the Even-Song of Christmas-Eve: and on the Day of the Annunciation of our B. Lady.

A T M A T T I N S.

Hail Mary.

V. **L**ORD, open my lips.

R. And my mouth shall declare thy praise.

V. Incline

V. Incline to my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

The Invitatory.

Hail *Mary*, full of Grace, our Lord is with thee. *Again repeat*, Hail *Mary*, full of grace, our Lord is with thee.

PSALM 94. Venite exultemus.

COME let us rejoice to our Lord, let us make joy to God our Saviour; let us approach his presence in confession, and in psalms make joy before him.

Hail *Mary*, full of grace, our Lord is with thee.

For God is a great Lord, and a great King above all Gods; because our Lord respects not his people: in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

Our Lord is with thee.

The sea is his; he made it, and his hands founded the dry land; come let us adore, and fall down before God; let us lament before our Lord, that made us; because he is the Lord our God; we are his people, and the sheep of his pasture.

Hail *Mary*, full of grace, our Lord is with thee.

To day, if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the desert,

part, where your fathers tempted me, proved
and saw my works.

Our Lord is with thee.

Forty years was I nigh to this generation ;
and said, they always err in their heart, and
have not known my ways, to whom I sware
in my wrath, if they shall enter into my rest.

Hail *Mary*, full of grace, our Lord is with
thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Our Lord is with thee.

Hail *Mary*, full of grace, our Lord is with
thee.

The HYMN, Quem Terra, Pontus, Sydera.

THE sov'reign God, whose hands sustain
The globe of heav'n, the earth and main,
Ador'd and prais'd by each degree,
Lies hid, O sacred Maid, in thee.

He whom the sun and moon obey,
To whom all creatures homage pay,
The judge of men and Angels doom
Resides within thy Virgin womb.

O happy parent, chose to bear
Thy Maker God's eternal heir;
Whose fingers span this earthly round,
Whose arms the whole creation bound.

Blest Maid, whom *Gabriel's* voice avows
The sacred spirit's fruitful spouse :
Thou giv'st the world by human birth
The most desir'd of Heav'n and Earth.

May

May age to age for ever sing
 The Virgin's Son and Angels King,
 And praise with the celestial host
 The Father, Son, and Holy Ghost. *Amen:*

*These three Psalms following are said on Sundays, Mondays
 and Thursdays, at the Nocturn.*

The Anth. Blessed art thou,

P S A L M 8. Domine, Dominus noster.

O Lord our Lord; how wonderful is thy
 name in the whole earth!

For thy magnificence is lifted up above
 the Heavens.

Out of the mouths of infants and sucklings
 thou hast perfected praise, because of thy
 enemies, that thou may'st destroy the enemy
 and revenger.

For I shall behold the Heavens, the works
 of thy fingers; the moon and the stars, which
 thou hast founded.

What is man, that thou art mindful of
 him; or the son of man, that thou dost visit
 him?

Thou hast diminished him a little less than
 Angels; with glory and honour thou hast
 crowned him, and appointed him over the
 works of thy hands.

Thou hast subjected all things under his
 feet, all sheep, and oxen; and also the cat-
 tle of the field.

The birds of the air, and fishes of the
 sea, that walk through the paths of the sea.

O Lord

O Lord our Lord, how wonderful is thy name in the whole earth!

Glory be to the Father, &c.

The Anth. Blessed art thou among women, and blessed is the fruit of thy womb.

The Anth. Even as choice myrrh.

PSALM 18. *Coeli enarrant gloriam.*

THE Heavens set forth the glory of God, and the firmament declares the works of his hands.

The day publisheth his word to the day, and night discovers the knowledge of him to the night.

It is not a language, nor speech, whose voices may not be heard.

Their sound has gone forth into all the earth, and their words to the ends of the earth.

He has put his tabernacle in the Sun, and himself as a bridegroom coming forth of his chamber.

He has rejoiced as a giant, to run the way: his coming forth is from the highest Heaven.

And his course, even to the top thereof, nor is there any that can hide himself from his heat.

The Law of our Lord is without spot, converting souls; the testimony of our Lord is faithful, giving wisdom to little ones.

The justice of our Lord is right, making
H hearts

hearts joyful: the precept of our Lord is full of light, enlightning the eyes.

The Fear of our Lord is holy, abiding for ever and ever: The judgments of our Lord are true, justified in themselves.

To be desired above gold, and precious stone; and more sweet than honey, and the honey-comb.

For thy Servant keeps them; in keeping them there is great reward.

Sins who understand? From my secret sins cleanse me, and from other mens sins spare thy servant.

If they shall not have dominion over me, then shall I be without spot, and be cleansed from the greatest sin.

And the words of my mouth shall be pleasing to thee, and the meditation of my heart be always in thy sight.

O Lord, my helper and Redeemer.

Glory be to the Father, &c.

The Anth. Even as choice myrrh, thou gavest the odour of sweetness, O holy Mother of God.

The Anth. Before the bed.

PSALM 23. Domini est Terra,

THE earth is our Lord's and the fulness thereof; the whole world, and all that dwell therein.

Because he has founded it on the seas, and on the floods has prepared it.

Who

Who shall ascend into the mount of our Lord? Or who shall stand in his holy place?

The innocent of hands, and clean of heart, that has not taken his soul in vain, nor deceitfully sworn to his neighbour.

He shall receive a blessing of our Lord, and mercy of God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of *Jacob*.

Lift up your gates, ye Princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is the King of Glory? Our Lord, strong and mighty, our Lord mighty in battle.

Lift up your gates, ye Princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Who is the King of Glory? The Lord of Power, he is the King of Glory.

Glory be to the Father, &c.

The Anth. Before the Bed of this Virgin repeat to us sweet songs of measure.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

The Absolution. By the prayers and merits, &c. as followeth Page 75. with the rest.

These three Psalms following are said on Tuesday and Friday, at the Nocturn.

The Anth. In thy beauty.

PSALM 44. *Erexit cor meum.*

MY Heart has spoke a good word; I
tell my works to the King.

My tongue is the pen of a writer, that
writes swiftly.

Most beautiful amongst the sons of men,
grace is poured out on thy lips, therefore has
God blessed thee for ever.

Be girded with thy sword upon thy thigh,
O most mighty.

In thy beauty and comeliness go on, ad-
vance prosperously and reign.

Because of thy truth, mildness and justice;
and the conduct of thy right hand shall be
wonderful.

Thy sharp arrows into the hearts of the
King's enemies; the people shall fall under
thee.

Thy seat, O God, is for ever and ever;
the rod of thy kingdom is a rod of equity.

Thou hast loved justice, and hated ini-
quity: therefore God, thy God, has anointed
thee with the oil of gladness above thy fel-
lows.

Myrrh and aloes, and cassia from thy gar-
ments, from houses of ivory, where the
daughters of Kings have delighted thee in
thy honour:

The Queen stood on thy right hand in
golden robes, set round with variety.

Hear, Daughter, and see, incline thy ear,
and

and forget thy people, and the house of thy Father.

And the King will be enamoured with thy beauty, because he is the Lord thy God, and they shall adore him.

And the Daughters of Tyre, all the rich of the people, with offerings shall pray to thee.

All the glory of the King's Daughter is from within; in borders of gold, cloathed about with varieties.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

They shall be brought in joy and rejoicing; they shall be brought into the temple of the King.

Instead of thy Fathers, there are born Sons to thee; thou shalt make them Princes over all the earth.

They shall be mindful of thy name from generation to generation.

Therefore shall people praise thee for ever, world without end.

Glory be to the Father, &c.

The Anth. In thy beauty and comeliness, go on, advance prosperously and reign.

The Anth. God will help her.

PSALM 45. Deus noster Refugium.

OUR God is a refuge and strength, a helper in the tribulations, which have fallen upon us in great number.

Therefore we will not fear, when the earth

shall be troubled, and mountains be transported into the midst of the sea.

The waters made a noise, and were troubled; the mountains were troubled in his strength.

The strong current of a river rejoices the city of God; the highest has sanctified his tabernacle.

God is in the midst thereof, it shall not be moved; God will help it in the morning early.

Nations are troubled, and kingdoms are made to stoop: he raised his voice, and the earth was moved.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Come, and see the works of our Lord, what wonders he has done in the earth, making wars to cease, even to the end of the earth.

He shall destroy the bow, and break weapons; and shields he shall burn with fire.

Attend and see that I am God; I shall be exalted among the *Gentiles*, I shall be exalted in the earth.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Glory be to the Father, &c.

The Anth. God will help her with his countenance: God is in the midst of her, she shall not be moved.

The Anth. A habitation is in thee.

PSALM 86. Fundamenta ejus.

THE foundation thereof, in the holy mountains; our Lord loves the gates of *Sion* above all the tabernacles of *Jacob*.

Glorious things are said of thee, O city of God.

I will be mindful of *Rahab* and *Babylon*, knowing me.

Behold the strangers and *Tyre*, and the people of the *Æthiopians*: These were there.

Shall a man say to *Sion*, that a man is born in her, who being the highest founded her.

Our Lord will declare it in the register of those people, and of princes that have been in her.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

The Anth. A habitation is in thee, as it were of all us who rejoice, O holy Mother of God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever, Our Father, &c.

The Absolution. By the prayers and merits, as follows Page 76. with the rest.

These three Psalms are to be said on Wednesday and Saturday, at the Nocturn.

The Anth. Rejoice, O Virgin Mary.

PSALM 95. Cantate Domino.

SING to our Lord a new song, sing to our Lord all the earth.

Sing

Sing to our Lord, and bless his name ;
declare his salvation from day to day.

Declare his glory among the Gentiles, his
wonderful works in all nations.

Because our Lord is great, and most worthy
of praise ; he is terrible above all Gods.

Because all the Gods of the Gentiles are
Devils; but our Lord made the Heavens.

Praise and beauty in his Sight, holiness
and magnificence in his sanctification.

Bring to our Lord, ye countries of Gen-
tiles, bring to our Lord glory and honour ;
bring to our Lord the glory of his name.

Take sacrifice, and enter into his courts :
Adore our Lord in his holy courts.

Let all the earth be moved before his
face: say among the Gentiles, our Lord
hath reigned.

For he has corrected the whole world,
which shall not be moved ; he will judge
people with equity.

Let the Heavens be glad, and the earth
rejoice ; let the sea be moved, and the fulness
thereof: the fields shall be glad, and all
things that are in them.

Then shall all the trees of the woods re-
joice before the face of our Lord, because
he comes, because he comes to judge the
earth.

He will judge the earth in equity, and
people in his truth.

Glory be to the Father, &c.

The Anth. Rejoice, O Virgin Mary, thou
alone

alone hast destroyed all heresies in the whole world. *The Anth.* Vouchsafe.

PSALM 96. Dominus regnavit.

OUR Lord has reigned; let the earth rejoice, let many islands be glad.

A cloud and darkness is round about him: justice and judgment is the correction of his seat.

Fire shall go before him, and shall burn his enemies round about.

His lightning shined to the whole earth; the earth saw, and was moved.

The mountains melted as wax before the face of our Lord: before the face of our Lord all the earth.

The heavens have declared his justice, and all people have seen his glory.

Let them all be confounded, that adore graven things; and that glory in their idols.

Adore him, all ye his Angels: *Sion* heard, and was glad.

And the daughters of *Juda* rejoiced; because of thy judgments, O Lord.

Because thou, Lord, art most high over all the earth: thou art highly exalted above all Gods.

You, who love our Lord, hate evil: our Lord keeps the souls of his saints; out of the hands of the sinner he will deliver them.

Light is risen to the just, and joy to the right of heart.

Be

Be glad, ye just, in our Lord; and confess to the memory of his sanctification.

Glory be to the Father, and to the Son, &c.

The Anth. Vouchsafe that I may praise thee, O sacred Virgin: give me force against thy enemies.

The Anth. The Angel of our Lord.

PSALM 97. Cantate Domino.

SING to our Lord a new song, because he has done wonderful things.

His right hand and his holy arm have wrought salvation to himself.

Our Lord has made known his salvation; in the sight of the Gentiles, he has revealed his justice.

He has remembered his mercy, and his truth, to the house of *Israel*.

All the ends of the earth have seen the salvation of our God.

Make ye joy to God, all the earth; sing and rejoice, and sing psalms.

Sing to our Lord on the harp; on the harp, and with voice of psalm, on the trumpets of metal, and with the voice of the trumpet of horn.

Make joy in the sight of the King our Lord; let the sea be moved, and the fulness thereof, the earth, and they that dwell therein.

The rivers shall applaud, the mountains likewise shall rejoice at the sight of our Lord, because he comes to judge the earth.

He

He will judge the earth in justice, and the people in equity.

Glory be to the Father. &c.

The Anth. The Angel of our Lord declared unto *Mary*, and she conceived by the Holy Ghost. *Alleluia*.

V. Grace is pour'd forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution.

BY the prayers and merits of the ever-blessed Virgin *Mary*, and of all the Saints, may our Lord conduct us to the kingdom of heaven. R. *Amen*.

V. Father, vouchsafe us a blessing.

The Blessing. May the Virgin *Mary*, with her pious Son, bless us. R. *Amen*.

The First Lesson. Luke. 1.

TH E Angel *Gabriel* was sent of God, into a city of *Galilee*, called *Nazareth*, to a Virgin espoused to a man, whose name was *Joseph*, of the house of *David*; and the Virgin's name was *Mary*. And the Angel being entered in, said to her, Hail, full of grace, our Lord is with thee, blessed art thou among women. But thou O Lord, have mercy on us. R. Thanks be to God.

R. The Angel *Gabriel* was sent to *Mary*, a Virgin espoused to *Joseph*, shewing to her the word: and the Virgin is surprized at the light:

light : fear not *Mary* , thou hast found grace with our Lord : behold, thou, shalt conceive, and bring forth, and he shall be called the Son of the most High.

V. Our Lord will give him the seat of *David* his Father, and he shall reign in the house of *Jacob* for ever. Behold, thou shalt conceive, and bring forth, and he shall be called the Son of the most High.

V. Father, vouchsafe us a blessing.

The Blessing. May the Virgin of Virgins make intercession for us to our Lord.

R. Amen.

The Second Lesson.

WH O having heard, was troubled at his saying, and thought what manner of Salutation this should be. And the Angel said to her, Fear not, *Mary*, for thou hast found grace with God, behold thou shalt conceive in thy womb, and shalt bear a Son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High : and our Lord God will give him the seat of *David* his Father, and he shall reign in the house of *Jacob* for ever ; and of his kingdom there shall be no end. But thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Hail *Mary*, full of grace, our Lord is with thee. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : for that, which of thee

thee shall be born holy, shall be called the Son of God. V. How shall this be done; because I know not man? And the Angel answering, said to her, the Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: for that, which of thee shall be born holy, shall be called the Son of God.

V. Father, vouchsafe us a blessing.

The Blessing. May our Lord, through his Virgin-Mother's intercession, grant us salvation and peace. R. *Amen.*

The Third Lesson.

AND *Mary* said to the Angel, How shall this be done, because I know not man? And the Angel answering, said to her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also that, which of thee shall be born holy, shall be called the Son of God. And, behold *Elizabeth* thy cousin, she also has conceived a son in her old-age; and this month is the sixth to her, that is called barren, because there shall not be any word impossible to God. And *Mary* said, Behold the handmaid of our Lord, be it done to me according to thy word. But thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Receive, O Virgin *Mary*, the word, which is brought to thee from our Lord, by the Angel: thou shalt conceive and bring forth

forth both God, and likewise Man, that thou mayest be called blessed among all women.

V. Thou shalt bring forth a son, and suffer no detriment of thy virginity; thou shalt become with child, and be a Mother ever untouched, that thou mayest be called blessed among all women.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called blessed among all women.

A T L A U D S.

INCLINE unto my aid, O God.
O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in, &c. *Alleluia.*

The Anth. The Angel.

P S A L M 92. Dominus regnavit.

OUR Lord has reigned, he has put on beauty: our Lord has put on strength, and girded himself.

For he has established the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from eternity.

The rivers, O Lord, have lifted up: the rivers have lifted up their voice.

The rivers have lifted up their waves from the voice of many waters.

Marvellous are the risings of the sea; marvellous is our Lord on high.

Thy

Thy testimonies are made very credible : holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anth. The Angel *Gabriel* was sent to Mary, a Virgin espoused to *Joseph*.

The Anth. Hail Mary.

PSALM 99. Jubilate Deo.

MAKE ye joy to God, all the Earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God ; he made us, and not we ourselves.

His people, and the sheep of his pasture, enter into his gates in confession, his courts with hymns ; confess ye to him.

Praise his name, because our Lord is sweet, his mercy for ever, and his truth, even from generation to generation.

Glory be to the Father, &c.

The Anth. Hail Mary, full of grace, our Lord is with thee ; blessed art thou among women. *Alleluia*.

The Anth. Fear not, Mary.

PSALM 62. Deus Deus meus, ad te de Luce vigilo.

O God my God : to thee I watch from the morning light.

My soul has thirsted after thee : my flesh also very many ways.

As in a desert land, and inaccessible, and without water: so in the holy place have I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee, because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy right hand has taken me under its protection.

But they in vain have sought my soul, they shall enter into the lower parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

But the King shall rejoice in God, all shall be praised, that swear on him; because the mouth of those that speak wicked things is stopped.

PSALM 66. Deus misereatur nostri.

GOD, have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way, on earth; thy salvation, in all nations.

Let

Let people, O God, confess to thee, let all people praise thee.

Let nations be glad, and rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confess to thee: let all people praise thee: the earth has yielded her fruit.

May God, our God, bless us; may God bless us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

The Anth. Fear not, *Mary*, thou hast found grace with our Lord; behold, thou shalt conceive and bring forth a son. *Alleluia.*

The Anth. Our Lord.

The Song of the Three Children. Dan. 3.

ALL the works of our Lord bless our Lord; praise and extol him for ever.

Bless our Lord, ye Angels of our Lord; ye heavens, bless our Lord.

All waters, that are above the heavens, bless ye our Lord; bless our Lord, all ye powers of our Lord.

Sun and moon bless our Lord; stars of heaven bless our Lord.

Showers and dew bless our Lord; all spirits of God bless our Lord.

Fire and heat bless our Lord; cold and summer bless our Lord.

Dews and hoary frost bless our Lord; frost and cold bless our Lord.

Ice and snow bless our Lord; nights and days bless our Lord.

Light and darkness bless our Lord; lightnings and clouds bless our Lord.

Let the earth bless our Lord; let it praise and extol him for ever.

Mountains and hills bless our Lord; all things that spring in the earth bless our Lord.

Bless our Lord ye fountains; seas and rivers bless our Lord.

Whales, and all that move in the waters, bless our Lord; bless our Lord all ye fowls of the air.

All beasts and cattle bless our Lord; sons of men bless our Lord.

Let *Israel* bless our Lord; praise and extol him for ever.

Priests of our Lord bless our Lord; servants of our Lord bless our Lord.

Spirits and souls of the just bless our Lord; ye holy and humble of heart bless our Lord.

Ananias, Azarias, Misael, bless our Lord; praise and extol him for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise and magnify him for ever.

Blessed art thou, Lord, in the firmament of heaven; and praised, and glorified, and extolled for ever.

The Anth. Our Lord will give him the seat of *David* his Father, and he shall reign forever.

The Anth. Behold the Handmaid of our Lord.

PSALM 148. *Laudate Dominum de Cœlis.*

PRAISE our Lord from the heavens,
praise him in the high places.

Praise him all his Angels, praise him all
his powers.

Praise him sun and moon, praise him all
ye stars and light.

Praise him, O heavens of heavens, and let
the waters, that are above the heavens, praise
the name of our Lord.

Because he spake, and they were made;
he commanded, and they were created.

He established them for ever, world with-
out end: he made a precept, and it shall not
be annulled.

Praise our Lord from the earth, ye dra-
gons, and all depths.

Fire, hail, snow, ice, tempestuous winds,
which obey his word.

Mountains and all hills, trees that bear
fruit, and all cedars.

Beasts and all cattle: serpents and winged
fowls.

Kings of the earth, and all people, princes,
and all judges of the earth.

Young men and virgins, the old with the
young; let them praise the name of our
Lord, because his name alone is exalted.

The confession of him is above heaven
and earth, and he has exalted the horn of his
people.

A hymn to all his saints, to the sons of
Israel; a people that approaches to him.

P S A L M 149.

SING to our Lord a new song, let his praise be in the church of saints.

Let *Israel* be joyful in him that made him, and the children of *Sion* rejoice in their King.

Let them praise his name in choir: on timbrel and psalter let them sing to him.

Because our Lord is well pleased with his people, and he will exalt the meek to salvation.

The saints shall rejoice in glory, they shall be joyful in their beds.

The praise of God shall be in their mouths, and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written: this glory is to all his saints.

PSALM 120. Laudate Dominum in Sanctis.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on the psalter and harp.

Praise him on timbrel, and in choir, praise him on strings and organs.

Praise

Praise him on well-sounding cymbals,
praise him on cymbals of joy, let every spirit
praise our Lord.

Glory be to the Father, &c.

The Anth. Behold the handmaid of our
Lord; be it to me, according to thy word.

The Chapter, Isaiah 11.

A Rod shall come forth of the root of
Jesse, and a flower shall rise up out of
his root, and the Spirit of our Lord shall rest
upon him.

R. Thanks be to God.

The H Y M N. *O gloriosa Virginum.*

O *Mary!* whilst thy Maker blest
Is nourish'd at thy Virgin breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The loss that man in *Eve* deplores,
Thy fruitful womb in Christ restores,
And makes the way to Heaven free
For them that mourn, to follow thee.

By thee the Heavenly gates display
And shew the light of endless day:
Sing, ransom'd nations, sing and own,
Your ransom was a Virgin's Son.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

The Anth. The Holy Ghost,

BLESSED be our Lord God of *Israel*, because he has visited and wrought the redemption of his people.

And raised up a kingdom of salvation to us, in the house of *David*, his servant.

As he spoke by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy covenant.

The oath, which he swore to *Abraham* our father, that he would grant to us.

That without fear, being delivered from the hand of our enemies, we may serve him.

In holiness and justice before him all our days.

And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall descend upon thee, O *Mary*; fear not, thou shalt have

have in thy womb the Son of God. *Alleluia.*
Lord, have mercy on us. Christ, have mercy
on us. Lord, have mercy on us. V. Lord,
hear my prayer. R. And let my cry come
to thee.

Let us pray.

O God, who wouldest have thy word take
flesh in the womb of the blessed Virgin
Mary, according to the declaration of the
Angel; grant us thy suppliants, that we, who
truly believe her to be the Mother of God,
may find favour with thee, by her inter-
cession: Through the same Christ our Lord.
Amen.

For the Saints at Lauds and at Even Song only.

The Anth. Behold our Lord shall come,
and all his Saints with him, and there shall be
in that day a great light. *Alleluia.*

V. Behold our Lord shall appear on a
white cloud.

R. And with him thousands of Saints.

Let us pray.

Purify, O Lord, we beseech thee, our
consciences by thy visit; that at the arri-
val of our Lord Jesus Christ with all his
saints, he may find in us a dwelling ready for
his reception: who liveth and reigneth
one God, with thee, and the Holy Ghost,
world without end.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, thro' the mercy of God, rest in peace. R. *Amen.*

If the Office ends here, the Anthem, Versicle, and Prayer following are to be said: else, if another Hour follows, in the end of the last hour, say, Our Father, wholly in Secret.

V. May our Lord give us his peace.

R. And life everlasting. *Amen.*

That done, the Anthem following is to be said Kneeling.

The Anthem. *Alma Redemptoris Mater*

B Right parent of our Lord, whose pray'rs display
The Heav'nly Gates: whose light directs our way;
Bright ocean's star, with sacred influence guide
Our straggling course in spite of nature's tide.

Thou in whom nature stood amaz'd to see
Both God and Man, thy Maker born of thee;
In whom alone the Maid and Mother meet,
Remember sinners at thy Infant's feet.

V. The Angel of the Lord declared to Mary.

R. And she conceived by the Holy Ghost.

Let us pray.

O Lord, we beseech thee, pour forth into our hearts thy grace; that we, who, by the message of the Angel, have known the incarnation of thy son Christ, may, by his passion and cross, be brought to the glory of his resurrection: Thro' the same Christ our Lord. R. *Amen.*

V. May the divine help always remain with us. R. *Amen.*

A T P R I M E.

Hail Mary.

V. **I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

The H Y M N. Memento rerum Conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy Mary, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King
And praise with the Celestial Host
The Father, Son, and Holy Ghost. *Amen.*

The Anth. The Angel *Gabriel.*

P S A L M 53. Deus in nomine tuo.

O God, save me by thy name, and by thy
strength judge me.

O God, hear my prayers; with thy ears
receive the words of my mouth.

Because strangers have risen up against
me, and the strong have sought my soul:
and they have not set God before their eyes.

For behold, God helps me, and our Lord
is the protector of my soul.

Turn away the evils to my enemies, and
in thy truth destroy them.

K

I will

I will freely sacrifice to thee, and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation; and my eyes have looked down upon my enemies.

Glory be to the Father, &c.

PSALM 84. Benedixisti Domine.

O Lord, thou hast blessed thy land: thou hast turned away the captivity of *Jacob*.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever? Or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shalt quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to his people.

And to his saints, and to them that are converted to the heart.

But his salvation is near to them that fear

fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father. &c.

PSALM 116. Laudate Dominum.

PRAISE our Lord all Gentiles, praise him all people.

Because his mercy is confirmed on us, and his truth remains for ever.

Glory be to the Father, &c.

The Anth. The Angel *Gabriel* was sent to *Mary*, a Virgin espoused to *Jōseph*.

The Chapter, Isa 7.

BEHOLD a Virgin shall conceive, and bring forth a Son, and his name shall be called EMMANUEL; he shall eat butter and honey, that he may know to refuse evil, and chuse good.

R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me force against thy enemies.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.

R. *Amen.*

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. *Amen.*

AT THE THIRD HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The H Y M N. Memento rerum conditor.

Remember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made,
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

· May

May Age to Age for ever sing
 The Virgin's Son, and Angels King,
 And praise, with the Celestial Host,
 The Father, Son, and Holy Ghost. *Amen.*
 The Anth. Hail *Mary.*

PSALM 119. Ad Dominum cum tribularer.

WHEN I was in tribulation, I cried to
 our Lord, and he heard me.

Lord, deliver my soul from unjust lips,
 and from a deceitful tongue.

What will be given, or what recompence
 can be made for a deceitful tongue?

The sharp arrows of the mighty, with coals
 of desolation.

Woe is me, that my banishment is pro-
 longed: I have dwelt with the inhabitants
 of *Cedar*, my soul has been long a stranger.

With them that hated peace, I was pea-
 ceable: when I spoke to them, they oppo-
 sed me without cause.

Glory be to the Father, &c.

PSALM 120. Levavi oculos meos.

I Have lifted up my eyes to the moun-
 tains, from whence help shall come to
 me.

My help is from our Lord, who made
 heaven and earth.

Let him not suffer thy foot to be moved,
 nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that
 keeps *Israel.*

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Glory be to the Father, &c.

PSALM 121. *Lætatus sum.*

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem.*

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David.*

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. Hail Mary, full of grace, our Lord is with thee, blessed art thou among women. Alleluia.

The Chapter, Isaiah 11.

A Rod shall come forth of the Root of Jesse, and a flower shall rise up out of his Root, and the spirit of our Lord shall rest upon him.

R. Thanks be to God.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee forever. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin Mary, according to the declaration of the Angel, grant us, thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

AT THE SIXTH HOUR.

Hail *Mary*.**I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia*.

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord.

Th' eternal God's co-equal word,

In Virgin's womb a creature made,

Our Nature wore for Nature's aid.

O happy *Mary*, chose to be

Mother of grace and clemency !

Protect us at the hour of death.

And bear to Heav'n our parting breath.

May Age to Age for ever sing

The Virgin's Son and Angels King,

And praise with the Celestial Host

The Father, Son, and Holy Ghost. Amen.

The Anth. Fear not, *Mary*.

PSALM 122. Ad te levavi.

TO thee have I lifted up my eyes ; who
dwellest in the heavens.Behold, as the eyes of servants are on the
hands of their masters ;As the eyes of the hand-maid on the
hands of her mistress : so are our eyes to
our Lord God, until he have mercy on us.Have mercy on us, O Lord, have mercy
on us, because we are overwhelmed with
contempt :Because our soul is overwhelmed ; be-
ing

ing an object of reproach to such as abound, and of contempt to the proud.

Glory be to the Father, &c.

PSALM 123. *Nifi quia Dominus.*

BUT that our Lord was with us, let *Israel* now say, but that our Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul had passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

PSALM 124. *Qui confidunt in Domino.*

THEY that trust in our Lord, are as mount *Sion*; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod
of

of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. Fear not, *Mary*, thou hast found grace with our Lord: behold, thou shalt conceive, and bring forth a Son. *Alleluia*.

The Chapter, Luke 1.

OUR Lord God will give him the seat of *David* his Father, and he shall reign in the house of *Jacob* for ever, and of his kingdom shall be no end.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us, thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Thro' the same Christ our Lord. R. Amen.

Lord,

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

R. May the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

AT THE NINTH HOUR.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning &c.

The H Y M N. *Memento rerum Conditor.*

Remember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath:

May Age to Age for ever sing
The Virgin's Son and Angels King;
And praise with the celestial Host
The Father, Son, and Holy Ghost. *Amen.*

Anth. Behold the handmaid,

P S A L M 125. *In convertendo Dominus.*

WHEN our Lord turned back the
captivity of *Sion*, we were made as
men comforted.

Then was our Mouth replenished with
joy, and our tongue with joyfulness.

Then

Then shall they say among the *Gentiles*,
the Lord had done great things for them.

Our Lord has done great things for us,
we are made joyful.

Turn our captivity, O Lord, as a torrent
in the south.

They that sow in tears shall reap in joy-
fulness.

Going out, they went and wept : casting
their seed.

But returning they shall come with joyful-
ness, carrying their sheaves.

Glory be to the Father &c.

PSALM 126. Nisi Dominus.

IF our Lord build not the house, they have
laboured in vain that built it.

If our Lord keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light :
rise after ye have sat, you who eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from
our Lord : and the fruit of the womb is a
reward.

As arrows in the hand of the mighty,
so are the children of them that are re-
jected.

Blessed is the man that has filled his de-
sire of them : he shall not be confounded,
when he shall speak to his enemies in the
gate.

Glory be to the Father, &c.

PSALM 127. Beati omnes.

BLESSED are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife, as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem*, all the days of thy life.

Mayest thou also see thy childrens children, peace on *Israel*.

Glory be to the Father, &c.

The Anth. Behold the handmaid of our Lord: be it to me according to thy word.

The Chapter, Isaiah 7.

BEHOLD, a Virgin shall conceive, and bring forth a Son, and his name shall be called *Emmanuel*; he shall eat butter and honey, that he may know to refuse evil, and chuse good.

R. Thanks be to God.

V. The Angel of the Lord declared to *Mary*.

R. And she conceived by the Holy Ghost.

Lord, have mercy on us.

L

Christ;

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.
R. *Amen.*

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. *Amen.*

AT EVEN-SONG.

Hail Mary.

INcline to my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The Anth. The Angel *Gabriel*.

PSALM 109. Dixit Dominus.

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy footstool.

Our Lord will send forth the sceptre of thy

thy power from *Sion*; rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begat thee.

Our Lord swore, and he will not repent: thou art a priest for ever, according to the order of *Melchisedec*.

Our Lord on thy right hand, hath broken kings in the day of his wrath.

He shall judge in the nations, he shall fill ruins, he shall crush the heads in the land of many.

Of the torrent in the way he shall drink, therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. The Angel *Gabriel* was sent to *Mary*, a Virgin espoused to *Joseph*.

The Anth. Hail *Mary*.

PSALM 112. Laudate pueri Dominum.

PRaise our Lord ye children, praise the name of our Lord.

The name of our Lord be blessed from henceforth, now, and for ever.

From the rising of the sun, to its going down, the name of our Lord is worthy of praise.

Our Lord is high above all nations, and his glory above the Heavens.

Who is like the Lord our God, that dwells

on high, and beholds the humble things in Heaven and Earth.

Raising up the needy from the earth, and lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of children.

Glory be to the Father, &c.

The Anth. Hail *Mary*, full of grace, our Lord is with thee, blessed art thou among Women. Alleluia.

The Anth. Fear not, *Mary*.

PSALM 121. *Lætatus sum.*

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. Fear not, *Mary*, thou hast found grace with our Lord: behold, thou shalt conceive, and bring forth a Son. *Alleluia.*

The Anth. Our Lord will give.

PSALM 126. Nisi Dominus.

IF our Lord build not the house, they have laboured in vain that built it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved: behold children are an inheritance from our Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them: he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

The Anth. Our Lord will give him the feat of his Father *David*, and he shall reign for ever.

The Anth. Behold the handmaid.

PSALM 147. Lauda Jerusalem.

O *Jerusalem*, praise our Lord: praise thy God, *O Sion*.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Who has set thy borders in peace: and fills thee with the fat of corn.

Who sends forth his speech to the earth: his word runs swiftly.

Who gives snow as wool; scatters mists as ashes.

He casts his crystal as morsels: before the face of the cold who shall abide?

He shall send forth his word, and shall melt them: his spirit shall breathe, and the waters shall flow.

Who declares his word to *Jacob*, his justice and judgments to *Israel*.

He has not done so to any nation: and his judgments he has not made manifest to them.

Glory be to the Father, &c.

The Anth. Behold the handmaid of our Lord, be it to me according to thy word.

The Chapter, Isaiah 11.

A Rod shall come forth of the Root of *Jesse*, and a flower shall rise up out of his Root, and the spirit of our Lord shall rest upon him.

R. Thanks be to God.

The H Y M N. *Ave Maris Stella.*

B Right Mother of our Maker, hail;
Thou Virgin ever blest,

The ocean's star, by which we sail,
And gain the port of rest,

Whilst we this *Ave* thus to thee
From *Gabriel's* mouth rehearse;

Prevail, that peace our lot may be,
And *Eva's* name reverse.

Release our long entangled mind
From all the snares of ill;

With heav'nly light instruct the blind,
And all our vows fulfill.

Exert for us a mother's care,
And us thy children own:

Prevail with him to hear our pray'r,
Who chose to be thy son.

O spotless Maid! whose virtues shine
With brightest purity:

Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstain'd from ill
In this infectious way;

That Heav'n alone our Souls may fill
With joys that ne'er decay.

To God the Father endless praise;
To God the Son the same;

And Holy Ghost, whose equal rays
One equal glory claim. Amen.

V. Grace is poured forth on thy lips.

R. There-

R. Therefore God has blessed thee for ever.

The Anth. The Holy Ghost.

The Song of the B. Virgin Mary, Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced in God my Saviour.

Because he has regarded the meanness of his handmaid : for behold, from henceforth all generations shall call me blessed.

Because he that is mighty has done great things to me ; and holy is his name.

And his mercy from generation to generations, is on them that fear him.

He has shewed strength in his arm, he has dispersed the proud in the imagination of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

The hungry he has filled with good things, and the rich he has sent away empty.

He has received *Israel* his child, being mindful of his mercy.

(As he spoke to our fathers ;) to *Abraham*, and his seed for ever.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall come upon thee ; *Mary*, fear not, thou shalt have in thy womb the Son of God. *Alleluia.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us, thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Thro' the same Christ our Lord.
R. Amen.

For the Saints.

The Anth. Behold, our Lord shall come, and all his saints with him, and there shall be in that day a great light. *Alleluia.*

V. Behold, our Lord shall appear on a white cloud.

R. And with him thousands of saints.

Let us pray.

Purify, O Lord, we beseech thee, our consciences by thy visit; that at the arrival of our Lord Jesus Christ with all his saints, he may find in us a dwelling ready for his reception: who liveth and reigneth one God, &c. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

A T C O M P L I N.

Hail Mary.

CONVERT us, O God, our Saviour,
 R. And turn away thy anger from us.
 V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

PSALM 128. *Sæpe expugnauerunt.*

OFTEN have they assaulted me from my youth; let *Israel* now say.

Oftē have they assaulted me from my youth; but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate Sion.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you: we have blessed you in the name of our Lord.

Glory be to the Father, &c.

PSALM 129. *De profundis.*

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord: Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

PSALM 130. Domine non est exaltatum.

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul;

As the weaned child is for his mother, so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN, *Memento rerum Conditor.*

Remember, you, O gracious Lord,
Th' eternal God's co-equal word,

In

In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency !
Protect us at the hour of death,
And bear to Heav'n our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King,
And praise, with the Celestial Host,
The Father, Son, and Holy Ghost. *Amen.*

The Chapter, Isa 7.

BEHOLD a Virgin shall conceive, and
bring forth a Son, and his name shall
be called EMMANUEL; he shall eat but-
ter and honey, that he may know to refuse
evil, and chuse good. R. Thanks be to God.

V. The Angel of our Lord brought
word to *Mary*. R. And she conceived of
the Holy Ghost.

The Anth. The Holy Ghost.

The Song of Simeon, Luke 2.

NOW, Lord, let thy Servant depart in
peace, according to thy word.

Because my eyes have seen thy salvation ;
Which thou hast prepared before the face
of all people.

A light to enlighten the Gentiles : and for
the glory of thy people *Israel*.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall come
upon thee, O *Mary* ; fear not, thou shalt
have

have in thy womb the Son of God. Al-
leluia.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldest have thy word take
flesh in the womb of the blessed Vir-
gin *Mary*, according to the declaration of
the Angel; grant us, thy suppliants, that we,
who truly believe her to be the Mother of
God, may find favour with thee, by her in-
tercession: through the same Christ our Lord.

R. Amen.

V. Lord, hear my prayer.

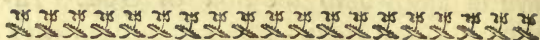
R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the almighty and mer-
ciful Lord, Father, Son, and Holy Ghost,
bless and keep us. R. Amen.

*This being done, the Anthem, Bright Parent of our
Lord, &c. is said Kneeling, as in p. 88. and the Versicle
(May the divine Help) being said, Our Father, Hail Mary,
and the Creed are to be said in Secret.*



THE OFFICE OF OUR B. LADY.

*To be said from the Even-Song of Christmas-Eve to the
Feast of the Purification inclusive.*

AT MATTINS.

All is to be said as before Advent, Page 1.

AT LAUDS.

V. **I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in, &c. *Alleluia.*

The Anth. O admirable intercourse.

PSALM 92. Dominus regnavit.

OUR Lord has reigned, he has put on
beauty: our Lord has put on strength,
and girded himself.

For he has established the globe of the
earth, which shall not be moved.

From that time was thy seat prepared,
thou art from eternity.

The rivers, O Lord, have lifted up: the
rivers have lifted up their voice.

The rivers have lifted up their waves from
the voice of many waters.

Marvellous are the risings of the sea;
marvellous is our Lord on high.

Thy testimonies are made very credible:
holiness becomes thy house, O Lord, for
length of days.

Glory be to the Father, &c.

The Anth. O admirable intercourse, the Creator of Mankind taking a living body, vouchsafed to be born of a Virgin; and coming forth Man, without seed, has given to us his Godhead.

The Anth. When thou wast unspeakably.

PSALM 99. Jubilate Deo.

MAKE ye joy to God, all the Earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God; he made us, and not we ourselves.

His people, and the sheep of his pasture, enter into his gates in confession, his courts with hymns; confess ye to him.

Praise his name, because our Lord is sweet, his mercy for ever, and his truth, even from generation to generation.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a Virgin, then were the scriptures fulfilled; thou didst descend like rain into the fleece, that thou mightest save mankind: we praise our God.

The Anth. The bush which *Moses* saw.

PSALM 62. Deus Deus meus, ad te de Luce vigilo.

O God my God: to thee I watch from the morning light.

My soul has thirsted after thee: my flesh also very many ways.

As in a defart land, and inaccessible, and without water: so in the holy place have I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee, because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy right hand has taken me under its protection.

But they in vain have sought my soul, they shall enter into the lower parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

But the King shall rejoice in God, all shall be praised, that swear on him; because the mouth of those that speak wicked things is stopped.

PSALM 66. Deus misereatur nostri.

GOD, have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That

That we may know thy way, on earth;
thy salvation, in all nations.

Let people, O God, confess to thee, let
all people praise thee.

Let nations be glad, and rejoice, because
thou judgest people with equity, and directest
the nations on the earth.

Let people, O God, confess to thee: let
all people praise thee: the earth has yielded
her fruit.

May God, our God, bless us; may God
bless us, and may all the ends of the earth
fear him.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw
burn, without consuming, we acknowledge
thy laudable virginity preserved; O Mother
of God, make intercession for us.

The Anth. The Root of *Jesse* has budded.

The Song of the Three Children. Dan. 3.

ALL the works of our Lord bless our
Lord; praise and extol him for ever.

Bless our Lord, ye Angels of our Lord;
ye heavens, bless our Lord.

All waters, that are above the heavens,
bless ye our Lord; bless our Lord, all ye
powers of our Lord.

Sun and moon bless our Lord; stars of
heaven bless our Lord.

Showers and dew bless our Lord; all
spirits of God bless our Lord.

Fire and heat blefs our Lord ; cold and summer blefs our Lord.

Dews and hoary froft blefs our Lord ; froft and cold blefs our Lord.

Ice and ſnow blefs our Lord ; nights and days blefs our Lord.

Light and darknefs blefs our Lord ; lightnings and clouds blefs our Lord.

Let the earth blefs our Lord ; let it praife and extol him for ever.

Mountains and hills blefs our Lord ; all things that ſpring in the earth blefs our Lord.

Blefs our Lord ye fountains ; ſeas and rivers blefs our Lord.

Whales, and all that move in the waters, blefs our Lord ; blefs our Lord all ye fowls of the air.

All beaſts and cattle blefs our Lord ; ſons of men blefs our Lord.

Let *Iſrael* blefs our Lord ; praife and extol him for ever.

Prieſts of our Lord blefs our Lord ; ſervants of our Lord blefs our Lord.

Spirits and ſouls of the juſt blefs our Lord ; ye holy and humble of heart blefs our Lord.

Ananias, Azarias, Miſael, blefs our Lord ; praife and extol him for ever.

Let us blefs the Father and the Son, with the Holy Ghoſt ; let us praife and magnify him for ever.

Bleſſed

Blessed art thou, Lord, in the firmament of heaven; and praised, and glorified, and extolled for ever.

The Anth. The Root of *Jesse* has budded out, a Star is risen from *Jacob*, a Virgin hath brought forth a Saviour: we praise thee our God.

The Anth. Behold *Mary*.

PSALM 148. Laudate Dominum de Cœlis.

PRAISE our Lord from the heavens, praise him in the high places.

Praise him all his Angels, praise him all his powers.

Praise him sun and moon, praise him all ye stars and light.

Praise him, O heavens of heavens, and let the waters, that are above the heavens, praise the name of our Lord.

Because he spake, and they were made; he commanded, and they were created.

He established them for ever, world without end: he made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, and all depths.

Fire, hail, snow, ice, tempestuous winds, which obey his word.

Mountains and all hills, trees that bear fruit, and all cedars.

Beasts and all cattle: serpents and winged fowls.

Kings

Kings of the earth, and all people, princes, and all judges of the earth:

Young men and virgins, the old with the young; let them praise the name of our Lord, because his name alone is exalted.

The confession of him is above heaven and earth, and he has exalted the horn of his people.

A hymn to all his saints, to the sons of *Israel*; a people that approaches to him.

PSALM 149.

SING to our Lord a new song, let his praise be in the church of saints.

Let *Israel* be joyful in him that made him, and the children of *Sion* rejoice in their King.

Let them praise his name in choir: on timbrel and psalter let them sing to him.

Because our Lord is well pleased with his people, and he will exalt the meek to salvation.

The saints shall rejoice in glory, they shall be joyful in their beds.

The praise of God shall be in their mouths, and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment

ment that is written: this glory is to all his saints.

PSALM 150. Laudate Dominum in Sanctis.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on the psalter and harp.

Praise him on timbrel, and in choir, praise him on strings and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy, let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Behold, *Mary* has brought forth to us a Saviour, whom *John* seeing, cried out, saying, Behold the Lamb of God, behold him, who takes away the sins of the world. Alleluia.

The Chapter, Cant. 1.

THE daughters of *Sion* beheld her, and declared her most blessed; and *Queens* did praise her.

R. Thanks be to God.

The HYMN. *O gloriosa Virginum.*

O *Mary!* whilst thy Maker blest
Is nourish'd at thy Virgin breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The

The loss that man in *Eve* deplores,
Thy fruitful womb in *Christ* restores,
And makes the way to Heaven free
For them that mourn, to follow thee.

By thee the Heavenly gates display
And shew the light of endless day :
Sing, ransom'd nations, sing and own,
Your ransom was a Virgin's Son.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.
The Anth. A wonderful mystery.

The Song of Zach. Luke 1.

BLESSED be our Lord God of *Israel*,
because he has visited and wrought the
redemption of his people.

And raised up a kingdom of salvation to
us, in the house of *David*, his servant.

As he spoke by the mouth of his holy
prophets, that are from the beginning.

Salvation from our enemies, and from the
hand of all that hate us.

To work mercy with our fathers, and to
remember his holy covenant.

The oath, which he swore to *Abraham* our
father, that he would grant to us.

That without fear, being delivered from
the hand of our enemies, we may serve him.

In

In holiness and justice before him all our days.

And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. A wonderful mystery is declared this day: Natures are renewed, God is made man; he remained what he was, and assumed what he was not, suffering neither mixture nor division.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life,
our

our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee, &c.

R. Amen.

For the Saints.

The Anth. All ye saints of God, vouchsafe to make intercession for the salvation of us, and of all. V. Ye just, rejoice in our Lord, and be exceeding glad. R. And glory, all ye right of heart.

Let us pray.

Protect, O Lord, thy people; and let the confidence we have in the intercession of thy blessed Apostles, *Peter and Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy peace in our time, and repel all wickedness from thy church; prosperously guide the steps, actions and desires of us and all thy servants in the way of salvation: give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed: Through our Lord Jesus Christ thy Son, &c. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May

V. May the souls of the faithful, thro' the mercy of God, rest in peace. R. Amen.

*This being done, the Anthem following is to be said
Kneeling.*

The Anthem. *Alma Redemptoris Mater*

B Right parent of our Lord, whose pray'rs display
The Heav'nly Gates : whose light directs our way ;
Bright ocean's star, with sacred influence guide
Our straggling course in spite of nature's tide.

Thou in whom nature stood amaz'd to see
Both God and Man, thy Maker born of thee ;
In whom alone the Maid and Mother meet,
Remember sinners at thy Infant's feet.

V. Thou didst remain an inviolate Virgin
after thy child-bearing.

R. O Mother of God, make intercession
for us.

Let us pray.

O God, who, by the fruitful virginity, as
before, p. 123. R. Amen.

V. May the divine help ever remain
with us. R. Amen.

*The following Anthem is said in the End of Complin, till
the Day of the Purification inclusive.*

The Anthem. *Ave Regina Cælorum.*

HAIL, shining Queen of the celestial train,
O'er Angel-pow'rs extend thy brighter reign.
Hail, fruitful Root of Life : Hail, Orient Gate,
From whom Earth's better light derives its date.
O glorious Maid, rejoice ! alone possess
The highest seat of creatures happiness.

N

And

And crown'd with beauty, thence, implore thy Son
To grant our pray'rs from his indulgent throne.

V. Vouchsafe that I may praise thee, O
sacred Virgin. R. Give me force against
thy enemies.

Let us pray.

STrengthen us, O God of mercy, against
all our weakness; and grant that we,
who celebrate the memory of the blessed
Virgin *Mary*, Mother of our Lord, may,
by the assistance of her prayers, forsake all
our iniquities: Through the same Christ
our Lord. R. Amen.

V. May the divine help always remain
with us. R. Amen.

A T P R I M E.

Hail Mary.

V. **I**NCLINE unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, &c.
As it was in the beginning, &c.

The H Y M N. Memento rerum Conditor,
Remember, You, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May

May Age to Age for ever sing
 The Virgin's Son and Angels King
 And praise with the Celestial Host
 The Father, Son, and Holy Ghost. *Amen.*
 The Anth. O admirable intercourse.

PSALM 53. Deſus in nomine tuo.

O God, ſave me by thy name, and by thy ſtrength judge me.

O God, hear my prayers; with thy ears receive the words of my mouth.

Because ſtrangers have riſen up againſt me, and the ſtrong have fought my ſoul: and they have not ſet God before their eyes.

For behold, God helps me, and our Lord is the protector of my ſoul.

Turn away the evils to my enemies, and in thy truth deſtroy them.

I will freely ſacrifice to thee, and will confeſs to thy name, O Lord, becauſe it is good.

Because thou haſt delivered me out of all tribulation; and my eyes have looked down upon my enemies.

Glory be to the Father, &c.

PSALM 84. Benedixiſti Domine.

O Lord, thou haſt bleſſed thy land: thou haſt turned away the captivity of *Jacob*.

Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins.

Thou haſt moderated all thy wrath, thou haſt

hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever? Or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shalt quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to his people.

And to his saints, and to them that are converted to the heart.

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father. &c.

PSALM 116. *Laudate Dominum.*

PRAISE our Lord all Gentiles, praise him all people.

Because

Because his mercy is confirmed on us, and his truth remains for ever.

Glory be to the Father, &c.

The Anth. O admirable intercourse, the Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and coming forth man without seed, has given to us his Godhead.

The Chapter, Cant. 6.

WHO is she, that comes forth as the morning rising, fair as the moon, elect as the Sun, terrible as the front of an army set in order of battle? R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me force against thy enemies.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee, &c.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

AT THE THIRD HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The H Y M N. Memento rerum conditor.

REmember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made,
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May Age to Age for ever sing
The Virgin's Son, and Angels King,
And praise, with the Celestial Host,
The Father, Son, and Holy Ghost. *Amen.*

The Anth. When thou wast unspeakably.

PSALM 119. Ad Dominum cum tribularer.

WHEN I was in tribulation, I cried to
our Lord, and he heard me.

Lord, deliver my soul from unjust lips,
and from a deceitful tongue.

What will be given, or what recompence
can be made for a deceitful tongue?

The

The sharp arrows of the mighty, with coals of desolation.

Woe is me, that my banishment is prolonged: I have dwelt with the inhabitants of Cedar, my soul has been long a stranger.

With them that hated peace, I was peaceable: when I spoke to them, they opposed me without cause.

Glory be to the Father, &c.

PSALM 120. Levavi oculos meos.

I Have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved, nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Glory be to the Father, &c.

PSALM 121. Lætatus sum.

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a Virgin, then were the scriptures fulfilled; thou didst descend like rain into the fleece, that thou mightest save mankind: we praise our God.

The Chapter, Eccles. 24.

AND so in *Sion* was I established, and in the sanctified city likewise I rested, and my power was in *Jerusalem*.

R. Thanks

R. Thanks be to God.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth one God, with thee, &c.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

AT THE SIXTH HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord.

Th' eternal God's co-equal word,

In

134 *The Office of our B. Lady,*
In Virgin's womb a creature made,
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency !
Protect us at the hour of death,
And bear to Heav'n our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King,
And praise with the Celestial Host
The Father, Son, and Holy Ghost. Amen.
The Anth. The bush which *Moses* saw.

PSALM 122. Ad te levavi.

TO thee have I lifted up my eyes ; who
dwellest in the heavens.

Behold, as the eyes of servants are on the
hands of their masters ;

As the eyes of the hand-maid on the
hands of her mistress : so are our eyes to
our Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy
on us, because we are overwhelmed with
contempt:

Because our soul is overwhelmed ; be-
ing an object of reproach to such as a-
bound, and of contempt to the proud.

Glory be to the Father, &c.

PSALM 123. Nisi quia Dominus.

BUT that our Lord was with us, let
Israel now say, but that our Lord was
with us,

When

When men rose up against us, perhaps
they had swallowed us alive.

When their fury was raised against us,
perhaps the waters had swallowed us up.

Our soul has passed through a torrent,
perhaps our soul had passed through an in-
tolerable water.

Blessed be our Lord, who has not given
us for a prey to their teeth.

Our soul, as a sparrow, is delivered from
the snare of the fowlers.

The snare is broken, and we are de-
livered.

Our help is in the name of the Lord,
who made heaven and earth.

Glory be to the Father, &c.

PSALM 124. Qui confidunt in Domino.

THEY that trust in our Lord, are as
mount *Sion*; he shall not be moved for
ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord
round about his people, from henceforth,
now, and for ever.

Because our Lord will not leave the rod
of sinners on the lot of the just; that the just
extend not their hands to iniquity.

Do well, O Lord, to the good and right
of heart.

But our Lord will bring those that
decline to perverse ways, with them that
work

work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw burn, without consuming, we acknowledge thy laudable Virginity preserved; O Mother of God, make intercession for us.

The Chapter, Eccles. 24.

I Have taken root in an honourable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth, &c. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

AT THE NINTH HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.
Glory be to the Father, &c.

The H Y M N. *Memento rerum Conditor.*

Remember, You, O gracious Lord,
Th' eternal God's co-equal word,
In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy Mary, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath:

May Age to Age for ever sing
The Virgin's Son and Angels King;
And praise with the Celestial Host
The Father, Son, and Holy Ghost. *Amen.*

Anth. Behold, Mary.

P S A L M 125. In convertendo Dominus.

WHEN our Lord turned back the
captivity of *Sion*, we were made as
men comforted.

Then was our Mouth replenished with
joy, and our tongue with joyfulness.

O

Then

Then shall they say among the *Gentiles*,
the Lord has done great things for them.

Our Lord has done great things for us,
we are made joyful.

Turn our captivity, O Lord, as a torrent
in the south.

They that sow in tears shall reap in joy-
fulness.

Going out, they went and wept: casting
their seed.

But returning they shall come with joyful-
ness, carrying their sheaves.

Glory be to the Father &c.

PSALM 126. *Nisi Dominus.*

IF our Lord build not the house, they have
laboured in vain that built it.

If our Lord keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light:
rise after ye have sat, you who eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from
our Lord: and the fruit of the womb is a
reward.

As arrows in the hand of the mighty,
so are the children of them that are re-
jected.

Blessed is the man that has filled his de-
fire of them: he shall not be confounded,
when he shall speak to his enemies in the
gate.

Glory be to the Father, &c.

PSALM 127. Beati omnes.

BLESSED are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife, as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem*, all the days of thy life.

Mayest thou also see thy childrens children, peace on *Israel*.

Glory be to the Father, &c.

The Anth. Behold, Mary has brought forth to us a Saviour; whom *John* seeing, cried out; saying, Behold the Lamb of God, behold him who takes away the sins of the world.

The Chapter, Eccles. 24.

I Gave an odour as cinnamon, and as aromatic balm in the streets, and as chosen myrrh have I given the sweetness of odour.

R. Thanks be to God.

V. Thou didst remain an inviolate Virgin after thy child-bearing.

O 2

R. O

R. O Mother of God, make intercession for us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the Blessed Virgin Mary, &c. *as before, page. 136.*

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

AT EVEN-SONG.

Hail Mary.

INcline to my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The Anth. O admirable intercourse.

PSALM 109. Dixit Dominus.

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy footstool.

Our Lord will send forth the sceptre of thy

thy power from Sion; rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begat thee.

Our Lord swore, and he will not repent: thou art a priest for ever, according to the order of *Melchisedec*.

Our Lord on thy right hand, hath broken kings in the day of his wrath.

He shall judge in the nations, he shall fill ruins, he shall crush the heads in the land of many.

Of the torrent in the way he shall drink, therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. O admirable intercourse, the Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and coming forth man without seed, has given to us his Godhead.

The Anth. When thou wast.

PSALM 112. Laudate pueri Dominum.

PRaise our Lord ye children, praise the name of our Lord.

The name of our Lord be blessed from henceforth, now, and for ever.

From the rising of the sun, to its going down, the name of our Lord is worthy of praise.

Our Lord is high above all nations, and his glory above the Heavens.

Who is like the Lord our God, that dwells on high, and beholds the humble things in Heaven and Earth.

Raising up the needy from the earth, and lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of children.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a Virgin, then were the scriptures fulfilled; thou didst descend like rain into the fleece, that thou mightest save mankind: we praise our God.

The Anth. The bush which *Moses* saw.

PSALM 121. *Lætatus sum.*

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and bundance in thy towers.

For my brethren, and my neighbours, I poke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw burn, without consuming, we acknowledge thy laudable Virginitie preserved; O Mother of God, make intercession for us.

The Anth. The Root of *Jesse*.

PSALM 126. Nisi Dominus.

IF our Lord build not the house, they have laboured in vain that built it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved: behold children are an inheritance from our Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them: he shall not be confounded, when

144 *The Office of our B. Lady.*

when he shall speak to his enemies in the gate,

Glory be to the Father, &c.

The Anth. The Root of *Jesse* has budded; a Star has sprung out from *Jacob*; a Virgin has brought forth a Saviour: we praise thee our God.

The Anth. Behold, Mary.

PSALM 147. *Lauda Jerusalem.*

O *Jerusalem*, praise our Lord: praise thy God, O *Sion*.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Who has set thy borders in peace: and fills thee with the fat of corn.

Who sends forth his speech to the earth: his word runs swiftly.

Who gives snow as wool; scatters mists as ashes.

He casts his crystal as morsels: before the face of his cold who shall abide?

He shall send forth his word, and shall melt them: his spirit shall breathe, and the waters shall flow.

Who declares his word to *Jacob*, his justice and judgments to *Israel*.

He has not done so to any nation: and his judgments he has not made manifest to them.

Glory be to the Father, &c.

The

The Anth. Behold, Mary has brought forth to us a Saviour, whom *John* seeing, cried out, saying, Behold the Lamb of God, behold him, who takes away the sins of the world. *Alleluia.*

The Chapter, Ecclef. 24.

FROM the beginning, and before the world was I created, and unto the world to come I shall not cease: and in the holy habitation have I ministred before him.

R. Thanks be to God.

The H Y M N. *Ave Maris Stella.*

B Right Mother of our Maker, hail;
Thou Virgin ever blest,
The ocean's star, by which we sail,
And gain the port of rest.

Whilst we this *Ave* thus to thee
From *Gabriel's* mouth rehearse;
Prevail, that peace our lot may be,
And *Eva's* name reverse.

Release our long entangled mind
From all the snares of ill;
With heav'nly light instruct the blind,
And all our vows fulfill.

Exert for us a mother's care,
And us thy children own:
Prevail with him to hear our pray'r,
Who chose to be thy son.

○ spotless Maid! whose virtues shine
With brightest purity:

Each

Each action of our lives refine,

And make us pure like thee.

Preserve our lives unstain'd from ill

In this infectious way ;

That Heav'n alone our Souls may fill

With joys that ne'er decay.

To God the Father endless praise ;

To God the Son the same ;

And Holy Ghost, whose equal rays

One equal glory claim. Amen.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever.

The Anth. A great mystery.

The Song of the B. Virgin Mary, Luke 1.

MY soul does magnify our Lord.

And my spirit has rejoiced in God my Saviour.

Because he has regarded the meanness of his handmaid : for behold, from henceforth all generations shall call me blessed.

Because he that is mighty has done great things to me ; and holy is his name.

And his mercy from generation to generations, is on them that fear him.

He has shewed strength in his arm, he has dispersed the proud in the imagination of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

The

The hungry he has filled with good things, and the rich he has sent away empty.

He has received *Israel* his child, being mindful of his mercy.

(As he spake to our fathers ;) to *Abraham*, and his seed for ever.

Glory be to the Father, &c.

The Anth. A great mystery of inheritance! the womb that never knew man, has made the temple of the Holy Ghost: she is not polluted by taking flesh of her: all nations shall come, saying, Glory be to thee, O Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth, and reigneth, one God with thee, &c.

R. Amen.

For the Saints.

The Anth. All ye saints of God, vouchsafe to make intercession for the salvation of
of

us, and of all. V. Ye just, rejoice in our Lord, and be exceeding glad. R. And glory, all ye right of heart.

Let us pray.

Protect, O Lord, thy people ; and let the confidence we have in the intercession of thy blessed Apostles, *Peter* and *Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection : Grant us thy peace in our time, and repel all wickedness from thy church ; prosperously guide the steps, actions and desires of us and all thy servants in the way of salvation : give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed : Through our Lord Jesus Christ thy Son, &c. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, thro' the mercy of God, rest in peace.

R. *Amen.*

A T C O M P L I N.

Hail *Mary*.

CONVERT us, O God, our Saviour,
R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia*.

PSALM 128. Sæpe expugnauerunt.

OFTEN have they assaulted me from my youth; let *Israel* now say.

Oftentimes have they assaulted me from my youth; but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate Sion.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you: we have blessed you in the name of our Lord.

Glory be to the Father, &c.

PSALM 129. De profundis.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

P

Let

Let thy ears be attentive to the voice of my petition.

If thouregardest iniquities, O Lord : Lord, who shall bear it ?

Because with thee there is mercy : and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

PSALM 130. Domine non est exaltatum.

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul ;

As the weaned child is for his mother, so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN, *Memento rerum Conditor.*

Remember, you, O gracious Lord,
Th' eternal God's co-equal word,

In Virgin's womb a creature made
Our Nature wore for Nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heav'n our parting breath.

May Age to Age for ever sing
The Virgin's Son and Angels King,
And praise, with the Celestial Host,
The Father, Son, and Holy Ghost. *Amen.*

The Chapter, Eccles 24.

I Am the mother of beautiful love, and
of fear, and of knowledge, and of ho-
ly hope.

R. Thanks be to God.

V. Pray for us, holy mother of God.

R. That we may be made worthy the
promises of Christ.

The Anth. A great mystery.

The Song of Simeon, Luke 2.

NOW, Lord, let thy Servant depart in
peace, according to thy word.

Because my eyes have seen thy salvation;
Which thou hast prepared before the face
of all people.

A light to enlighten the Gentiles: and for
the glory of thy people *Israel.*

Glory be to the Father, &c.

The Anth. A great mystery of inheri-
tance! the womb that never knew man,
is made the temple of the Holy Ghost:

he is not polluted by taking flesh of her,
all nations shall come, saying, Glory be to
thee, O Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the fruitful virginity of
the blessed Virgin Mary, hast given to
mankind the rewards of eternal salvation:
Grant, we beseech thee, that we may be
sensible of the benefit of her intercession, by
whom we have received the author of life;
our Lord Jesus Christ thy Son, who liveth
and reigneth one God with thee, &c.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the almighty and mer-
ciful Lord, Father, Son, and Holy Ghost,
bless and keep us. R. Amen.

*This being done, say Kneeling, the Anthem, which is set
down after the Lauds, Page 125. and the Ver. (May the
divine Help) being said, Our Father, Hail Mary, and the
Creed are to be said in secret:*



T H E
O F F I C E
F O R
T H E D E A D.

To be said intire with the Invitatory and three Nocturns, and the Anthems doubled, as well at Even-Song as at Mattins, on the Day of all the Faithful departed, on the Day of the Departure, and on the Anniversary of any-one deceased, with one only Prayer, as follows; and then at Even-Song the Psalm, Praise our Lord, is to be omitted; and at the Lauds the Psalm, From the Deep. At other Times the Office is said as it is here set down.

Even-Song is begun with the Anth. I will please.

P S A L M 114. Dilexi quoniam.

The Prophet in this Psalm gives Thanks to God for having delivered him from an imminent Danger; and promisseth Sacrifices of Praise to God for his Mercy shewn to him.

I Have loved, because our Lord will hear the voice of my prayer.

Because he has inclined his ear to me, and in my days I will call upon him.

The sorrows of death have encompassed me, and the perils of hell have found me.

I have found tribulation and sorrow, and I called upon the name of our Lord.

O Lord, deliver my soul; our Lord is merciful and just; and our God does mercy.

Our Lord keeps little ones; I was humbled, and he has delivered me.

Turn, O my soul, into thy rest, because our Lord has done good things to thee.

Because he has delivered my soul from death: my eyes from tears, my feet from slipping.

I will please our Lord in the country of the living.

In the End of all the Psalms is to be said,

Give them, O Lord, eternal rest: and let thy light shine upon them for ever.

The Anth. I will please our Lord in the land of the living.

The Anth. Woe is me.

PSALM 119. Ad Dominum cum tribularer.

ARGUMENT *as before*, Page 39.

WHEN I was in tribulation, I cried to our Lord, and he heard me.

Lord, deliver my soul from unjust lips, and from a deceitful tongue.

What will be given, or what recompence can be made for a deceitful tongue?

The sharp arrows of the mighty, with coals of desolation.

Woe is me, that my banishment is prolonged: I have dwelt with the inhabitants of Cedar, my soul has been long a stranger.

With

With them that hated peace, I was peaceable: when I spoke to them, they opposed me without cause.

Give them, O Lord, &c. *as before.*

The Anth. Woe is me, O Lord, that my abode is prolonged.

The Anth. Our Lord.

PSALM 120. *Levavi oculos meos.*

ARGUMENT *as before*, page 40.

I Have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved, nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Give them, &c.

The Anth. Our Lord keeps thee from all evil, may our Lord keep thy soul.

The Anth. If thou, O Lord.

PSALM 129. De profundis.

ARGUMENT *as before*, page 58.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord; Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Give them, &c.

The Anth. If thou, O Lord, regardest iniquities, Lord, who shall be able to bear it?

The Anth. Despise not.

PSALM 137. Confitebor tibi Domine.

In this Psalm David thanks God for all the Benefits received from him, and expresseth his Assurance in the Divine Assistance for the future.

I Will confess to thee, O Lord, with my whole heart, because thou hast heard the words of my mouth.

In

In the sight of Angels I will sing to thee,
I will adore towards thy holy temple, and
confess to thy name ;

For thy mercy and thy truth ; because
thou hast magnified thy holy name above
every thing.

In what day soever I shall call upon
thee, hear me : thou wilt multiply strength
in my soul.

Let all the Kings of the earth, O Lord,
confess to thee ; because they have heard
all the words of thy mouth.

And let them sing in the ways of our
Lord ; because the glory of our Lord is
great.

Because our Lord is high, and he beholds
humble things, and high thing he knows
far off.

If I shall walk in the midst of tribula-
tion, thou wilt quicken me ; and upon
the wrath of my enemies thou hast ex-
tended thy hand, and thy right hand has
saved me,

Our Lord will repay for me ; O Lord,
thy mercy is for ever, despise not the works
of thy hands.

Give them, &c,

The Anth. Despise not, O Lord, the
works of thy hands.

V. I heard a voice from Heaven, saying
to me.

R. Blessed are the dead, who die in our
Lord.

The Anth. All that my Father.

The Song of the B. Virgin Mary, Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced in God my Saviour.

Because he has regarded the meanness of his handmaid : for behold, from henceforth all generations shall call me blessed.

Because he that is mighty has done great things to me ; and holy is his name.

And his mercy from generation to generations, is on them that fear him.

He has shewed strength in his arm, he has dispersed the proud in the imagination of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

The hungry he has filled with good things, and the rich he has sent away empty.

He has received *Israel* his child, being mindful of his mercy.

(As he spoke to our fathers ;) to *Abraham*, and his seed for ever.

Give them, &c.

The Anth. All that my father gives me, shall come to me ; and him that comes to me, I will not cast forth.

The Prayers following are said Kneeling. Our Father, in Secret.

V. And lead us not into temptation.

R. But

R. But deliver us from evil.

PSALM 145. *Lauda anima mea.*

In this Psalm are commemorated the Benefits of God bestowed upon Men, and it declares that we ought to put our Trust in him alone.

PRaise our Lord, O my soul; I will praise our Lord in my Life; I will sing to my God, as long as I shall have a being.

Put not confidence in princes; in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return into his earth; in that day all their thoughts shall perish.

Blessed is he, whose helper is the God of *Jacob*, his hope is in the Lord his God, who made Heaven and earth, the sea, and all things that are in them.

Who keeps truth for ever, executes judgment for them that suffer wrong; gives food to the hungry.

Our Lord looses the fettered; our Lord enlightens the blind.

Our Lord lifts up the bruised; our Lord loves the just.

Our Lord keeps the strangers; the fatherless and widow he will receive; and the ways of sinners he will destroy.

Our Lord shall reign for ever; thy God, O *Sion*, for generation and generation.

Give them, &c.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May

V. May they rest in peace. R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

GRANT, we beseech thee, O God, that such of thy servants, as thou hast placed amongst thy apostolical priests, endued with either pontifical or priestly dignity, may also be united with thy Apostles in one society for ever.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency, through the intercession of the ever blessed Virgin *Mary*, and of all the Saints, to admit the brethren of our congregation, relations and benefactors departed out of this world, to the fellowship of eternal bliss.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants, the remission of all their sins; that, by pious supplications, they may obtain the pardon they ever wished for: Who livest and reignest, one God, with the Father, and the Holy Ghost, world without end. R. Amen.

V. Give them, O Lord, eternal rest.

R. And let thy light shine upon them for ever.

V. May they rest in peace. R. Amen.

A T

A T M A T T I N S.

The Invitatory following is said on All-Souls Day, and as often as the three Nocturns are said, as before, page 113. At other Times it is omitted, and the Office is begun at the Anth. of the Psalms of the Nocturn, and one only Nocturn with the Lauds, is said in this Order: On Monday and Thursday, the first Nocturn: On Tuesday and Friday, the second Nocturn: On Wednesday and Saturday, the third Nocturn.

The Invitatory.

Come, let us adore the King, to whom all things live.

Come, let us adore the King, to whom all things live.

PSALM 94. Venite exultemus.

ARGUMENT *as before, page 2.*

COME, let us rejoice to our Lord, let us make joy to God our saviour; let us approach his presence in confession, and in psalms make joy before him.

Come, let us adore the King, to whom all things live.

For God is a great Lord, and a great King above all Gods; because our Lord repels not his people: in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

The King, to whom all things live.

The sea is his, and he made it; and his hands founded the dry land; come let us adore, and fall down before God; let us lament before our Lord, that made us; be-

Q

cause

cause he is the Lord our Gop ; we are his people, and the sheep of his pasture.

Come, let us adore the King, to whom all things live.

To day if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me, proved and saw my works.

The King, to whom all things live.

Forty years was I nigh to this generation ; and said, they always err in their heart, and have not known my ways, to whom I sware in my wrath, if they shall enter into my rest.

Come let us adore the king, to whom all things live.

Give them, O Lord, eternal rest, and let thy light shine upon them for ever.

The King, to whom all things live.

Come, let us adore the King, to whom all things live.

In the FIRST NOCTURN.

On Monday and Thursday.

The Anth. Direct, O Lord.

PSALM 5. Verba mea auribus.

This Psalm seems to have been made by David, when he was set upon by the Wicked. He begs of God to hear his Prayers ; he imprecates the Impious, wishing them deserved Punishments, and comforts the Pious and the Just with the Hope of Reward.

Re-

R Eceive, O Lord, my words with thy ears; understand my cry.

Attend to the voice of my prayer, my king, and my God.

Because I will pray to thee; O Lord, in the morning thou wilt hear my voice.

In the morning I will stand by thee, and will see; because thou art not a God that is pleased with iniquity.

Neither shall the wicked dwell near thee; nor the unjust abide before thy eyes.

Thou hatest all that work iniquity; thou wilt destroy all that speak lies.

Our Lord will abhor the bloody man, and the deceitful: but I in the multitude of thy mercies,

Will enter into thy house; I will adore at thy holy temple in thy fear.

Lord, conduct me in thy justice; because of my enemies, direct my way in thy sight.

Because there is no truth in their mouth; their heart is vain.

Their throat is an open sepulchre, they did deceitfully with their tongues; judge them, O God.

Let them fail in their designs, according to the multitude of their iniquities expel them; because they have provoked thee, O Lord.

And let all be glad, that hope in thee;
Q 2 they

they shall rejoice for ever, and thou shalt dwell in them.

And all that love thy name, shall glory in thee; because thou wilt bless the just.

Lord, thou hast crowned us, as with the shield of thy good will.

Give them, &c.

The Anth. Direct, O Lord my God, my way in thy fight.

The Anth. Turn, O God.

PSALM 6. Domine ne in furore.

In this Psalm David first sets forth the Violence of his Sickness. In the next Place he begs of God to free him from it; and lastly, he describes the Consternation of his Enemies upon his Prayers being heard, and his Health restored to him.

LORD, rebuke me not in thy fury; nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am infirm; heal me, O Lord, because my bones are disordered.

And my soul is very much troubled: but thou, Lord, how long.

Turn, O Lord, and deliver my soul; save me for thy mercy's sake.

Because there is none in death, that is mindful of thee; and in Hell, who shall confess to thee?

I have been tired with my groans: I will every night wash my bed: I will water my couch with my tears.

My

My eye is troubled with fury; I am grown old among all my enemies.

Depart from me, all you that work iniquity; because our Lord has heard the voice of my weeping.

Our Lord has heard my supplication; our Lord has received my prayer.

Let all my enemies blush, and be very much troubled; let them be turned back, and ashamed very quickly.

Give them, &c.

The Anth. Turn, O Lord, and deliver my soul: because that in death none is mindful of thee.

The Anth. Lest at any time.

P S A L M 7. Domine Deus meus.

This Psalm was made by David, as most Interpreters believe, in the Time of his Persecution under Saul. It contains excellent Instructions for repenting Sinners-

O Lord my God, I have hoped in thee; save me from all that persecute me, and deliver me.

Lest at any time, he, as a lion, snatch away my soul; whilst there is none to redeem, nor to save.

O Lord my God, if I have done this, if there be iniquity in my hands.

If I have repaid to them that rendered me evils, let me deservedly fall empty before my enemies.

Let the enemy persecute my soul, and

seize it, and tread down my life on the earth; and bring down my glory into the dust.

Arise, Lord, in thy wrath, and be exalted in the confines of my enemies.

And arise, O Lord my God, in the precept which thou commanded; and an assembly of people shall encompass thee.

And for this return on high; our Lord judges the people.

Judge me, O Lord, according to my justice, and according to my innocence upon me.

The wickedness of sinners shall be consumed, and thou shalt direct the just: who searchest the hearts and reins, O God.

My just help is from our Lord, who saves the right of heart.

God is a just judge, strong and patient: is he angry every day?

If you will not be converted, he will shake his sword; he has bent his bow, and prepared it.

And in it he has prepared the instruments of death, he has made his arrows with burning coals.

Behold, he has been big with injustice, he has conceived pain, and brought forth iniquity.

He has opened a pit, and digged it up, and is fallen into the ditch, which he made.

His

His sorrow shall be turned upon him, and his iniquity shall fall upon his own head.

I will confess to our Lord according to his justice; and sing to the name of our Lord most High.

Give them, &c.

The Anth. Lest at any time he snatch away my soul, as a lion, whilst there is none to rescue, nor to save me.

V. From the gates of hell.

R. Deliver, O Lord, their souls.

Our Father, *all in secret.*

The First Lesson. Job 7.

SPARE me, Lord, for my days are nothing. What is man, that thou magnifiest him? Or why settest thou thy heart towards him? Thou dost visit him early, and suddenly thou provest him. How long dost thou not spare me, nor suffer me to swallow my spittle: I have sinned; what shall I do to thee, O Keeper of Men! why hast thou set me contrary to thee, and I am become burthensome to myself. Why dost thou not take away my sin, and why dost thou not take away my iniquity? Behold, now I shall sleep in the dust, and if thou seek me in the morning, I shall not be.

R. I believe my Redeemer lives, and that in the last day I shall rise from the earth, and in my flesh shall see God my Saviour.

V. Whom

V. Whom I myself shall see, and not another, and my eyes shall behold: and in my flesh I shall see God my Saviour.

The Second Lesson, Job 10.

MY Soul is weary of my life, I will let loose my speech against myself: I will speak in the bitterness of my soul; I will say to God, condemn me not; tell why thou judgest me so? Does it seem good to thee, if thou calumniate me, and oppress me, the work of thy hands, and help the design of the impious? Hast thou eyes of flesh, or as a man sees, shalt thou also see? Are thy days as the days of man? And are thy years as the times of men, that thou shouldest seek my iniquity, and search my sin? And know, that I have done no impious thing: whereas there is none that can deliver out of thy hand.

R. Thou, who didst raise *Lazarus* stinking from the grave: thou, O Lord, grant them rest, and the place of indulgence.

V. Who art to come to judge the living and the dead, and the world by fire, Thou, O Lord, grant them rest, and the place of indulgence.

The Third Lesson, Job 10.

TH Y Hands, O Lord, have made me, and framed me wholly round about; and dost thou so suddenly cast me down headlong? Remember, I beseech thee, that, as clay, thou madest me, and into dust

dust thou wilt bring me again. Hast thou not milked me like milk, and curded me as cheese? With skin and flesh thou hast cloathed me, with bones and sinews thou hast set me together. Life and mercy thou hast given me, and thy visitation has kept my spirit.

Lord, when thou shalt come to judge the earth, where shall I hide me from the face of thy wrath? For I have sinned exceedingly in my life.

V. I dread my evil actions, and blush before thee: do not condemn me when thou shalt come to judgment: for I have sinned exceedingly in my life.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever. For I have sinned exceedingly in my life.

At the Lauds, as hereafter, page 186.

AT THE SECOND NOCTURN.

For Tuesday and Friday.

The Anth. In a place of pasture.

PSALM 22. Dominus regit me:

David, under the Similitude of a Shepherd leading his Flock, shews what Care God had over him, and what great Benefits he had received from the divine Majesty.

OUR Lord rules me, and nothing shall be wanting to me: in a place of pasture, there he has put me.

Upon

Upon the refreshing waters he has brought me up ; he has converted my soul.

He has conducted me in the paths of justice, for the glory of his name.

For though I shall walk in the midst of the shadow of death, I will not fear evils, because thou art with me.

Thy rod and thy staff, they have comforted me.

Thou hast prepared in my sight a table, against them that trouble me.

Thou hast poured forth oil on my head, and the wine of my chalice, how goodly it is.

And thy mercy shall follow me all the days of my life.

That I may for ever dwell in the house of our Lord.

Give them, &c.

The Anth. In a place of pasture, there he has put me.

The Anth. Remember not.

PSALM 24. Ad te Domine levavi.

It is probable that David made this Psalm in the Time of the Rebellion of Absalom. It contains the Prayer of a Man in great Straits, begging the Assistance of God against his Enemies, and the Pardon of his Sins.

TO thee, Lord, I have lifted up my soul ; my God, in thee is my confidence, let me not be ashamed.

Neither let my enemies insult over me ; for all that hope in thee shall not be confounded.

Let

Let all be confounded, who vainly do unjust things.

Lord, shew me thy ways, and teach me thy paths.

Direct me in thy truth, and teach me ; because thou art God my Saviour, and thee have I expected all the Day.

Remember, O Lord, thy compassion, and thy mercies, that are from the beginning of the world.

The sins of my youth and my ignorance, do not remember.

According to thy mercy remember me, for thy goodness, O Lord.

Our Lord is sweet and righteous ; for this cause, he will give a law to them that sin in the way.

He will direct the mild in judgment ; he will teach the meek his ways.

All the ways of our Lord are mercy and truth ; to them that seek his covenant, and his testimonies.

For thy name, O Lord, thou wilt be propitious to my sin, because it is great.

Who is the man that fears our Lord ? he appoints him a law in the way he has chosen.

His Soul shall abide in good things, and his seed inherit the land.

Our Lord is a support to them that fear him ; and his testament, that it may be made manifest to them.

My

My eyes are always to our Lord, because he will deliver my feet out of the snare.

Have regard to me, and shew mercy to me, because I am alone, and poor.

The tribulations of my heart are multiplied, deliver me from my necessities.

See my humiliations, and my labour; and forgive all my sins.

Behold my enemies, for they are multiplied, and with unjust hatred they have pursued me.

Keep my soul and deliver me; I shall not be confounded, because I have hoped in thee.

The innocent and righteous have cleaved to me, because I expected thee.

Deliver *Israel*, O God, out of all his tribulations.

Give them, &c. The Anth. Remember not, O Lord, the offences of my youth and my Ignorance.

The Anth. I believe.

PSALM 26. Dominus illuminatio mea.

In this Psalm David mentions the Dangers which by God's Assistance he has overcome, and the Assurance he has of being protected for the future; he also begs of our Lord, that he may without Disturbance serve him Night and Day in the Tabernacle.

OUR Lord is my light, and my salvation, whom shall I fear?

Our Lord is the protector of my life, of whom shall I be afraid?

While

While the wicked approach to me, to eat my flesh.

My enemies that trouble me, themselves are weakened, and are fallen.

If camps stand against me, my heart shall not fear.

If battles rise up against me, this shall raise my hope.

One thing I have asked of our Lord, this will I seek; that I may dwell in the house of our Lord all the days of my life.

That I may see the delights of our Lord, and visit his temple.

Because he has hid me in his tabernacle; in the day of evils he has protected me in the secret of his tabernacle.

In a rock he has exalted me, and now he has raised my head above my enemies.

I have gone about, and offered in his tabernacle a sacrifice of praise: I will sing, and repeat a psalm to our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee; have mercy on me, and hear me.

My heart has spoke to thee; my face has sought thee out; thy face, O Lord, I will seek.

Hide not thy face from me; turn not away in wrath from thy servant.

Be thou my helper, forsake me not; neither despise me, O God my Saviour.

R

Because

Because my father and mother have forsaken me; but our Lord has received me.

Give me a law, O Lord, in thy way! and direct me in the right path, because of my enemies.

Deliver me not to the souls of them that persecute me; because unjust witnesses have risen up against me, and iniquity has lied against itself.

I believe I shall see the good things of our Lord, in the land of the living.

Wait on our Lord, do manfully, and let thy heart take courage; wait thou on our Lord.

Give them, &c,

The Anth. I believe I shall see the good things of our Lord in the land of the living.

V. May our Lord place them with princes.

R. With the princes of the people.

Our Father, *all in secret.*

The Fourth Lesson, Job 13.

ANSWER me, how great are my iniquities and sins; my wicked deeds and my offences shew me. Why hidest thou thy face, and thinkest me thy enemy? Against a leaf, that is carried away with the wind, thou shewest thy might, and persecutest dry stubble. For thou writest bitterness against me, and wilt consume me with the sins of my youth. Thou hast put my feet in a string, and hast observed all my paths, and considered the steps

steps of my feet; who am to be consumed as rottenness, and as a garment that is eaten by the moth.

R. O God, be mindful of me, because my life is but wind; nor may the sight of man behold me.

V. From the deep I cried to thee, O Lord; Lord, hear my voice. Nor may the sight of man behold me.

The Fifth Lesson, Job 14.

MAN born of a woman, living a short time, is replenished with many miseries; who as a flower comes forth, and is destroyed, and flies away like a shadow, and never abides in the same state. And dost thou count it a worthy thing, to open thy eyes on such an one, and to bring him with thee into judgment? Who can make clean one that is conceived of unclean seed? Is it not thou, who only art? The days of man are short, the number of his months is with thee; thou hast appointed his limits, which cannot be passed. Depart a little from him, that he may rest, till his wished-for day comes, as that of the hired man.

R. I grieve, O Lord, because I have sinned exceedingly in my life; O wretch, what shall I do, whether shall I fly but to thee, my God? Have mercy on me, when thou comest at the latter day.

V. My soul is greatly troubled, but

R 2

thou,

thou, O Lord, come to its relief. Have mercy on me, when thou comest at the latter day.

The Sixth Lesson, Job 14.

WHO will grant me this, that in Hell thou protect me, and hide me till thy fury pass away, and appoint me a time wherein thou wilt remember me: shall a man that is dead, thinkest thou, live again? All the days in which I am now in war, I expect till my change comes. Thou shalt call me, and I shall answer thee; to the work of thy hands thou shalt reach forth thy right hand. Thou indeed hast numbered my steps, but spare my sins.

R. Remember not, O Lord, my sins, when thou shalt come to judge the world by fire. V. Direct, O Lord my God, my way in thy sight. When thou shalt come to judge the world by fire. V. Give them, O Lord, eternal rest, &c. When thou shalt come to judge the world by fire.

At the Lauds, as hereafter, page 186.

AT THE THIRD NOCTURN.

For Wednesday and Saturday.

The Anth. May it please thee.

PSALM 39. Expectans expectavi.

Interpreters say that this Psalm contains two different Senses, the one which regards the Person of David persecuted by Absalom, and the other, which regards the person of the Son of God, born according to the Flesh of the Race of David. Thus it is applied by St. Paul, in his Epistle to the Hebrews.

Hebrews. David thanks God for having delivered him from so many Dangers, and begs his further Assistance in that which he at this Time was in, Jesus Christ, in the Name of all his Members, gives Thanks to God his Father, for the many Benefits they have received from him, and sometimes he speaks in his own Name, clearly denoting the Mystery of his Incarnation, which has made cease all the Sacrifices of the Old Law.

EXpecting I expected our Lord; and he has heard me.

He heard my prayers, and brought me out of the lake of misery, and from the filth of dregs.

And has set my feet upon a rock, and has directed my steps.

And he has put a new song into my mouth, a song to our God.

Many shall see, and shall fear; and they shall hope in our Lord.

Blessed is the man, whose hope is in the Name of our Lord; and has not had regard to vanities, and false madness.

Thou hast done many marvellous things, O Lord my God, and in thy cogitations there is none that may be like to thee.

I have declared, and have spoken, they are multiplied above number.

Sacrifice and oblation thou wouldest not; but ears thou hast perfected to me.

Holocaust, and for sin thou didst not require: then said I, behold I come.

In the head of the book, it is writ of me, that I should do thy will: My God. I

would; and thy law is in the midst of my heart.

I have declared thy justice in the great assembly, I will not stay my lips: Lord, thou hast known it.

Thy justice I have not hid in my heart: thy truth and thy salvation I have spoke.

I have not hid thy mercy and thy truth from the great council.

But thou, Lord, remove not thy mercy far from me: thy mercy and thy truth have always received me.

Because evils have compassed me, which have no number; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart has forsaken me.

May it please thee, O Lord, to deliver me: Lord, have regard to help me.

Let them be confounded, and ashamed, who seek my soul; to take it away.

Let them be turned backward, and be ashamed, who desire evils to me.

Let them forthwith receive their confusion, who say to me, well, well.

Let all that seek thee, rejoice, and be glad in thee: and let those that love thy salvation, say always, our Lord be magnified.

But I am poor and needy; our Lord is careful of me.

Thou art my helper and my protector: my God, delay not to help me.

Give them, &c.

The Anth. May it please thee, O Lord, to deliver me. Lord, have regard to help me.

The Anth. Heal, O Lord, my soul.

PSALM 43. Beatus qui intelligit.

David in the Time of his Affliction falls sick, and has Recourse to God. All the Fathers have applied this Psalm to Jesus Christ, and with a great deal of Reason, since our Saviour himself cites one of the Verses of it, as predicting the Treason of Judas. So that David, in being persecuted by his Son, betrayed and abandoned by his Friends, was a plain Figure of Jesus Christ in the Time of his Passion, when the Jews, who were the People of God, and called his Children, rose up against him, and when his Apostles all abandoned him, and one betrayed him.

BLESSED is the man that considers of the needy, and poor: in the evil day our Lord will deliver him.

Our Lord preserve him, and give him life, and make him blessed in the land, and deliver him not to the will of his enemies.

Our Lord help him on the bed of his sorrow: thou hast turned all his couch in his infirmity.

I said, Lord have mercy on me; heal my soul, because I have sinned against thee.

My enemies have spoke evils to me; when shall he die, and his name perish?

And if he came in to see, he spoke vain things; his heart is full of iniquity.

He went forth; and spoke to others.

All

All my enemies whispered against me; they contrived evils against me.

They have come to an unjust resolution against me; but shall not he that sleeps rise up again?

For the man also of my peace, in whom I hoped, who did eat my bread, has gloried in treading me under foot.

But thou, Lord, have mercy on me, and raise me up again, and I will repay them.

By this I have known, that thou hast consented to me; because my enemy shall not rejoice over me.

But thou hast received me, because of my innocence; and thou hast confirmed me in thy sight for ever.

Blessed be our Lord, the God of *Israel*, from the beginning of the world, and for evermore. *Amen. Amen.*

Give them, &c.

The Anth. Heal, O Lord, my soul, because I have sinned against thee.

The Anth. My soul has thirsted.

PSALM 41. *Quemadmodum desiderat cervus.*

Some doubt whether David be the Author of this Psalm, but nothing hinders why we may not follow the Opinion of some others, who believe that this Psalm agrees perfectly with the Time of David's Exile, whether it be applied to the Time when he was absent from the Tabernacle, and suffering Persecution, or to the whole Time of his Life, which he looked upon as a true Banishment, in regard to which he aspired with
all

all his Heart; and this last Sense is looked upon by Bellarm (a learned Author) to be the true literal Sense of the Psalm.

EVEN as the hart desires the fountains of waters; so my soul thirsts after thee, O God.

My soul has thirsted after God; powerful and living; when shall I come, and appear before the face of God.

My tears have been my bread day and night, whilst it is said to me daily, where is thy God?

These things have I remembred, and have poured out my soul in me; because I shall pass to the place of a wonderful tabernacle, even to the house of God.

In the voice of joy and thanksgiving; the sound of one who is feasting.

Why art thou sorrowful my soul; and why dost thou trouble me?

Hope in God, because yet I will praise him; the salvation of my countenance, and my God.

My soul is troubled within myself; therefore will I be mindful of thee, from the land of *Jordan*, and *Hermoniim*, from the little mountain.

Depths call on depths in the voice of thy flood-gates.

All thy high things, and thy waves have passed over me.

In the day our Lord has recommended his mercy, and in the night a song to him.

With me is prayer to the God of my life ;
I will say to God, thou art my defender.

Why hast thou forgot me : and why go I
sorrowful, whilst my enemy afflicts me ?

Whilst my bones are broken, my enemies that trouble me have insulted over me.

Whilst they said day by day, where is thy God ? Why art thou heavy, my soul, and why dost thou trouble me ?

Hope in God, because yet I will praise him ; the salvation of my countenance, and God. Give them. &c.

The Anth. My soul has thirsted after God, the powerful and the living ; when shall I come, and appear before the face of our Lord ?

V. Deliver not to beasts the souls who confess to thee.

R. And forget not for ever the souls of thy poor. Our Father, *in Secret.*

The Seventh Lesson, Job 17.

MY spirit shall be extenuated, my days shall be shortened, and the grave only remains for me. I have not sinned, and my eye abides in bitterness. Deliver me, O Lord, and set me beside thee, and let any one's hand fight against me. My days are passed, my thoughts are dissipated, tormenting

menting my heart. They have turned night into day, and again after darkness I hope for light. If I shall expect, hell is my house, and in darkness I have made my bed; I have said to rottenness, thou art my father; my mother, and my sister, to the worms. Where then is now my expectations, and who considers my patience.

R. The fear of death troubles me, sin-
ing daily, and not repenting, because in hell
there is no redemption; have mercy on me,
O God, and save me.

V. O God, in thy name, save me; and
in thy power deliver me. Because in hell
there is no redemption; have mercy on me,
O God, and save me.

The Eighth Lesson, Job 19.

MY flesh being consumed, my bone
has cleaved to my Skin, and there
are left only lips about my teeth. Have
mercy on me, have mercy on me, at least
you my friends; because the hand of our
Lord hath touched me. Why do you per-
secute me as God, and glut yourselves with
my flesh? who will grant me, that my
words may be written; who will grant me,
that they may be drawn in a book, with an
iron pen, and a plate of lead; or else be
graven with steel on a flint? for I know,
that my Redeemer lives, and that in the last
day I shall rise out of the earth. And I
shall

shall be encompassed again with my skin, and in my flesh I shall see God my Saviour, whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Judge me not, O Lord, according to my deeds; for I have done nothing that is fit in thy sight; therefore I beseech thy Majesty, that thou, O God, wilt blot out my iniquity.

V. Wash me, O Lord, still more from my injustice, and from my sin cleanse me; that thou, O God, wilt blot out my iniquity.

The Ninth Lesson, Job 10.

WH Y didst thou bring me forth out of thy womb? I wish I had been consumed, that eye might not see me. I had been, as if I were not; transferred from the womb to the grave. Shall not the fewness of my days be shortly ended; suffer me then to lament my sorrow a little while before I go, not to return unto the dark land, that is covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror inhabits.

R. Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and hast visited hell, and given them light

light to behold thee ; who were in the pains of darkness.

R. Crying, and saying, thou art come, Oh, our Redeemer. Who were in the pains of darkness.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever ; who were in the pains of darkness.

Which is always said in the Week-day Office.

The Responsory following is only said on All-Souls Day, and when the three Nocturns are said together, as above, Page 153.

R. Deliver me, O Lord, from eternal Death, at that dreadful day, when the heavens and earth are to be moved ; when thou shalt come to judge the world by fire.

V. I tremble ; and I dread the day of account, and of thy wrath to come ; when the heavens and earth are to be moved.

R. That day is the day of anger, of calamity and misery, the great and most bitter day ; when thou shalt come to judge the world by fire.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever.

R. Deliver me, O Lord, from eternal death, at that dreadful day, when the heavens and earth are to be moved ; when thou shalt come to judge the world by fire.

A T L A U D S.

The Anth. The humbled bones.

P S A L M 50. Miserere mei Deus.

This Psalm contains an excellent Prayer of a penitent Prince, made to God to ask Pardon for his Crime, and to beg his Grace to preserve him from the like Temptations : And it contains not only the Sentiments of his own Penitence, but also admirable Rules, which the Holy Ghost gives by his Mouth to all Sinners.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

Wash me still more from my iniquity, and cleanse me from my sin.

Because I know my iniquity ; and my sin is always against me.

To thee only have I sinned, and done evil in thy sight, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities, and my mother conceived me in sins.

For behold thou hast loved truth ; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy, and gladness ; and the bones that are humbled shall rejoice.

Turn

Turn away thy face from my sins, and blot out my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and thy Holy Spirit take not from me.

Restore to me the joy of thy salvation, and confirm me with thy perfect Spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall declare thy praise.

Because, if thou wouldest have had sacrifice, I had verily given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with *Sion*; that the walls of *Jerusalem* may be built up.

Then shalt thou accept a sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon thy altar.

Give them, &c.

The Anth. The humble bones shall rejoice to our Lord.

The Anth. Hear, O Lord.

PSALM 64. Te decet hymnus Deus.

This Psalm, according to the Letter of it, seems to be made about the Time of the Israelites going out of Babylon, and returning to Jerusalem. It is to be applied, in the spiritual Sense, to the Church delivered from the Captivity of the Devil by the Death of our Saviour Jesus Christ.

A Hymn, O God, becomes thee, in *Si-on*; and a vow shall be rendered to thee in *Jerusalem*.

Hear my prayer; all flesh shall come to thee.

The words of the wicked have prevailed on us; and thou wilt shew mercy to our iniquities.

Blessed is he whom thou hast made choice of and taken; he shall dwell in thy courts.

We shall be replenished in the goods of thy house; holy is thy temple, wonderful in equity.

Hear us, O God our Saviour; the hope of all the ends of the earth, and of the remotest parts of the sea.

Preparing mountains in thy strength, girded with might; who troublest the depth of the sea, and the fount of its waves.

The Gentiles shall be troubled, and they that inhabit the borders shall be afraid of thy signs; the East and the West thou shalt delight.

Thou

Thou hast visited the earth, and made it drink in rain, thou hast enriched it with plenty.

The river of God is replenished with waters; thou hast prepared their meat; because it is to be prepared.

Make her rivers swell, multiply her fruits: in thy influence, she shall rejoice and abound.

Thou wilt bless the circle of the year with thy goodness, and thy fields shall be replenished with plenty.

The beautiful places of the desert shall be fat, and the little hills encompassed with joy.

The rams of the sheep are cloathed, and the vallies shall abound with corn; they will cry out, and rejoice in a hymn.

Give them, &c.

The Anth. Hear, O Lord, my prayer; all flesh shall come to thee.

The Anth. Thy right hand.

PSALM 62. Deus Deus meus, ad te de luce vigilo.

ARGUMENT *as before, in page 22.*

O God, my God: to thee I watch from the morning light.

My soul has thirsted after thee: my flesh also very many ways.

As in a desert land, and inaccessible, and without water: so in the holy place have

I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee, because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy right hand has taken me under its protection.

But they in vain have sought my soul, they shall enter into the lower parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

But the King shall rejoice in God, all shall be praised, that swear on him; because the mouth of those that speak wicked things is stopped.

PSALM 66. *Deus misereatur nostri.*

ARGUMENT *as before, in page 23.*

GOD have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way, on earth; thy salvation, in all nations.

Let

Let people, O God, confess to thee, let all people praise thee.

Let nations be glad, and rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confess to thee: let all people praise thee: the earth has yielded her fruit.

May God, our God, bless us; may God bless us, and may all the ends of the earth fear him.

Give them, &c.

The Anth. Thy right hand, O Lord, hath received me.

The Anth. From the gate of hell.

The Song of Ezechias, Isaiah 38.

I Have said: in the midst of my days, I shall go to the gates of hell.

I have sought the residue of my years: I have said, I shall not see our Lord God in the land of the living.

I shall behold man no more; nor him that dwells at rest.

My generation is taken away, and is at once snatched from me, as the tent of shepherds.

My life is cut off, as by a weaver; whilst I yet began he cut me off; from morning till night thou wilt make an end of me.

I hoped until the morning; as a lion, so has he broken all my bones.

From

From the morning till evening, thou wilt make an end of me ; as a young swallow, so will I cry ; I will meditate on thee, as a dove.

My eyes are weakened, looking up on high.

Lord, I suffer violence, answer for me ; what shall I say, or what shall he answer me, whereas himself has done it ?

I will rehearse to thee all my years, in the bitterness of my soul.

Lord, if man's life be such, and the life of my spirit in such things, thou shalt chastise me, and shalt quicken me ; behold in peace is my greatest bitterness.

But thou hast delivered my soul, that it should not perish ; thou hast cast all my sins behind thy back.

Because Hell shall not confess to thee, neither shall death praise thee ; they that go down into the lake shall not expect thy truth.

The living, the living shall confess to thee, as I also this day ; the father shall make thy truth known to his children.

Lord, save me ; and we shall sing our psalms all the days of our life, in the house of our Lord.

Give them, &c.

The Anth. From the gate of hell deliver my soul, O lord.

The Anth. Let every spirit.

P S A L M 148. Laudate Dominum
de Cœlis.

ARGUMENT *as before, in page 26,*

Praise our Lord from the Heavens, praise him in the high places.

Praise him all his Angels, praise him all his powers.

Praise him sun and moon, praise him all ye stars and light.

Praise him, O Heavens of Heavens, and let the waters, that are above the Heavens, praise the name of our Lord.

Because he spake, and they were made; he commanded, and they were created.

He established them for ever, world without end: he made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, and all depths.

Fire, hail, snow, ice, tempestuous winds, which obey his word.

Mountains and all hills, trees that bear fruit, and all cedars.

Beasts and all cattle: serpents and winged fowls.

Kings of the earth, and all people, princes, and all judges of the earth.

Young men and virgins, the old with the young; let them praise the name of
our

our Lord, because his name alone is exalted.

The confession of him is above Heaven and earth, and he has exalted the horn of his people.

A hymn to all his Saints, to the sons of *Israel*; a people that approaches to him.

P S A L M 149.

ARGUMENT *as before, in page 27:*

SING to our Lord a new song, let his praise be in the church of Saints.

Let *Israel* be joyful in him that made him, and the children of *Sion* rejoice in their King.

Let them praise his name in choir: on timbrel and psalter let them sing to him.

Because our Lord is well pleased with his people, and he will exalt the meek to salvation.

The Saints shall rejoice in glory, they shall be joyful in their beds.

The praise of God shall be in their mouths, and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written: this glory is to all his Saints.

P S A L M

PSALM 150. Laudate Dominum in Sanctis.

ARGUMENT *as before*, page 28.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on the psalter and harp.

Praise him on timbrel, and in choir, praise him on strings and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy, let every spirit praise our Lord.

Give them, &c.

The Anth. Let every spirit praise our Lord.

V. I heard a voice from Heaven, saying to me.

R. Blessed are the dead, that die in our Lord.
The Anth. I am.

The Song of Zach. Luke 1.

Blessed be our Lord God of *Israel*, because he has visited and wrought the redemption of his people.

And raised up a kingdom of salvation to us, in the house of *David*, his servant.

As he spoke by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To

To work mercy with our fathers, and to remember his holy covenant.

The oath, which he swore to *Abraham* our father, that he would grant to us.

That without fear, being delivered from the hand of our enemies, we may serve him.

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet of the highest; for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Give them, &c.

The Anth. I am resurrection and life; he that believes in me, although he be dead, shall live: and every one that lives, and believes in me, shall not die for ever.

The Prayers following are said Kneeling.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

PSALM 129. De profundis.

ARGUMENT *as before*, page 58.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thouregardest iniquities, O Lord; Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Give them, &c.

V. From the gate of hell,

R. Deliver their souls, O Lord.

V. Let them rest in peace. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

GRANT, we beseech thee, O God, &c. *as before*, page 160.

O God, the Giver of pardon, and Lover of, &c. *as before*, page 160.

O God, the Creator and Redeemer of all the faithful, &c. *as before*, page 160.

T

Who

Who livest and reignest, world without end.
R. Amen.

V. Give them, O Lord, eternal rest.

R. And let thy light shine upon them
for ever.

V. May they rest in peace. R. Amen.

*On the Day of the Commemoration of all the Dead, this
Prayer is said.*

O God, the Creator and Redeemer of
all the Faithful, &c. (*and in the end*)
Who livest and reignest, one God, with the
Father, and the Holy Ghost, world without
end. R. Amen.

V. Give them, &c.

A Prayer on the Day of the Departure of Man or Woman.

RELLEASE, O Lord, we beseech thee,
the soul of thy servant, from all the
chains of sin, that being dead to the world
(*he or she*) may live to thee; and whatever
sins (*he or she*) has committed in this life
through human frailty, do thou of thy
most merciful goodness forgive: Through
our Lord.

A Prayer for a deceased Bishop,

O God, of thy mercy grant, that thy
servant whom thou hast placed a-
mongst thy Apostolical Priests, endued with
the *Pontifical Dignity*, may also be united
with thy Apostles in one society for ever:
Through our Lord.

*For a Priest deceased, the same Prayer is said, but instead of
Pontifical Dignity, say Priestly Dignity.*

A Prayer

A Prayer for one's Father deceased.

O God, who hast commanded us to honour our father and mother, have mercy on the soul of my father, forgive him his sins, and grant that we may meet in the joys of eternal glory: Through our Lord.

For one's Mother departed, the same Prayer is also said, saying, for the Soul of my Father, the Soul of my Mother, and Her instead of His.

A Prayer for Father and Mother.

O God, who hast commanded us to honour our parents, have mercy on the souls of my father and mother: forgive them their sins, and grant that we may meet in the joys of eternal glory: Through our Lord.

A Prayer for a Man departed.

INCLINE, O Lord, thy ear to the prayers **A** we humbly offer up to thy mercy: that it may please thee to grant the soul of thy servant, which thou hast caused to depart this world, a place amongst thy saints in the region of peace and light: Through our Lord.

A Prayer for a Woman departed.

WE beseech thee, O Lord, of thy goodness, have mercy on the soul of thy servant, and, being delivered from the corruption of this life, restore her to the portion of everlasting salvation: Thro' our Lord.

A Prayer on an Anniversary.

O God, the Lord of mercy, give to the souls of thy servants departed, whose anniversary we celebrate, the seats of refreshment, the happiness of repose, and brightness of eternal light. Through our Lord, &c.

If the Anniversary Day be for one Person only, then the Prayer is to be said in the singular Number.

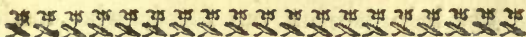
A Prayer for our Brethren, Relations, and Benefactors, dead.

O God, the Giver of pardon, and Lover of human salvation, we beseech thy clemency, through the intercession of the ever blessed Virgin Mary and of all the saints, to admit the brethren of our congregation, relations and benefactors departed out of this world; to the fellowship of eternal bliss.

A Prayer for the Dead in general.

O God, the Creator and Redeemer of all the Faithful, give to the souls of thy servants, the remission of all their sins: that by pious supplications they may obtain the pardon they ever wished for, who livest and reignest, world without end.

R. Amen.



T H E
G R A D U A L P S A L M S.

The first five Psalms are to be said without Glory be to the Father; and at the End of the last Psalm is to be said, Give them, O Lord, &c. as page 154.

PSALM 119. Ad Dominum cum tribularer.

ARGUMENT *as before*, Page 39.

WHEN I was in tribulation, I cried to our Lord, and he heard me.

Lord, deliver my soul from unjust lips, and from a deceitful tongue.

What will be given, or what recompence can be made for a deceitful tongue?

The sharp arrows of the mighty, with coals of desolation.

Woe is me, that my banishment is prolonged: I have dwelt with the inhabitants of Cedar, my soul has been long a stranger.

With them that hated peace, I was peaceable: when I spoke to them, they opposed me without cause.

PSALM 120. Levavi oculos meos.

ARGUMENT *as before*, page 40.

I Have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved, nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

PSALM 121. *Lætatus sum.*

ARGUMENT *as before, in page 40.*

I Rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*: and abundance to them that love thee.

Let

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours : I spoke peace of thee.

For the house of the Lord our God : I have sought good things for thee.

PSALM 122. *Ad te levavi.*

ARGUMENT *as before, in page 43.*

TO thee have I lifted up my eyes; who dwellest in the heavens.

Behold, as the eyes of servants are on the hands of their masters ;

As the eyes of the hand-maid on the hands of her mistress : so are our eyes to our Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, because we are overwhelmed with contempt.

Because our soul is overwhelmed ; being an object of reproach to such as abound, and of contempt to the proud.

PSALM 123. *Nisi quia Dominus.*

ARGUMENT *as before, in page 43.*

BUT that our Lord was with us, let Israel now say, but that our Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps the waters had swallowed us up.

Our

Our soul has passed through a torrent, perhaps our soul had passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Give them, O Lord, eternal rest: and let thy light shine upon them for ever.

Then say, Kneeling.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *in secret*. V. And lead us not into temptation. R. But deliver us from evil. V. From the gate of hell, R. Deliver their souls, O Lord. V. May they rest in peace. R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

RELEASE, O Lord, we beseech thee, the souls of thy servants, and of all the Faithful departed, from all the chains of sin; that in the glory of the resurrection amongst thy saints and elect they may rise again to everlasting life: Through Christ our Lord. R. Amen.

After

After each of the following Gradual Psalms is said, Glory be to the Father, &c.

PSALM 124. Qui confidunt in Domino.

ARGUMENT *as before, in page 44.*

THEY that trust in our Lord, are as mount *Sion*; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PSALM 125. In convertendo Dominus.

ARGUMENT *as before, in page 46.*

WHEN our Lord turned back the captivity of *Sion*, we were made as men comforted.

Then was our mouth replenished with joy, and our tongue with joyfulness.

Then shall they say among the *Gentiles*, the Lord has done great things for them.

Our

Our Lord has done great things for us,
we are made joyful.

Turn our captivity, O Lord, as a torrent
in the south.

They that sow in tears shall reap in joy-
fulness.

Going out, they went and wept; casting
their seed.

But returning they shall come with joy-
fulness, carrying their sheaves.

Glory be to the Father, &c.

PSALM 126. Nisi Dominus.

ARGUMENT *as before*, page 47.

IF our Lord build not the house, they have
laboured in vain that built it.

If our Lord keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light:
rite after ye have sat, you who eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from
our Lord: and the fruit of the womb is a
reward.

As arrows in the hand of the mighty,
so are the children of them that are re-
jected.

Blessed is the man that has filled his de-
fire of them: he shall not be confounded,
when he shall speak to his enemies in the
gate.

Glory be to the Father, &c.

PSALM 127. Beati omnes.

ARGUMENT *as before, in page 48.*

BLESSED are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife, as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem*, all the days of thy life.

Mayest thou also see thy childrens children, peace on *Israel*.

Glory be to the Father, &c.

PSALM 128. Sæpe expugnauerunt.

ARGUMENT *as before, in page 57,*

OFTEN have they assaulted me from my youth; let *Israel* now say.

Oftentimes have they assaulted me from my youth; but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate *Sion*.

Let

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you: we have blessed you in the name of our Lord.

Glory be to the Father, &c.

Then say Kneeling,

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *in Secret.* V. And lead us not into temptation. R. But deliver us from evil.

V. Be mindful of thy congregation.

R. Which thou hast possessed from the beginning.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, whose property it is always to have mercy, and to spare, receive our petition, that we and all thy Servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved: Through Christ our Lord, *Amen.*

PSALM 129. De profundis.

ARGUMENT *as before*, page 58.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord; Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

PSALM 130. Domine non est exaltatum.

ARGUMENT *as before*, Page 59.

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul;

As the weaned child is for his mother, so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

PSALM 131. Memento Domine David.

Some say this Psalm was made by David, when he translated the Ark to Mount Sion; others, that it was made by Solomon, when it was translated into the Temple which he built.

Remember David, O Lord, and all his meekness.

As he swore to our Lord, and vowed a vow to the God of Jacob.

If I shall enter into the tabernacle of my house: if I shall ascend into my bed;

If I shall give sleep to my eyes, and slumbering to my eye-lids,

And rest to my head, until I find a place for our Lord, a tabernacle for the God of Jacob.

Behold, we have heard of it being in Ephrata; we have found it in the fields of the wood.

We will enter into his tabernacle; we will adore in the place where his feet stood.

Arise, Lord, into thy rest; thou, and the ark of thy sanctification.

Let thy priests be cloathed with justice, and thy saints rejoice.

For David thy servant's sake, turn not away the face of thy Christ.

Our Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb, I will set upon thy throne.

If

If thy children shall keep my covenant,
and these my precepts, which I will teach
them;

Their children also for ever, shall sit upon
thy throne.

Because our Lord has made choice of
Sion, he hath chosen it for his abode.

This is my rest for ever and ever; here
will I dwell, because I have chosen it.

Blessing, I will bless her widow; her poor
I will fill with bread.

Her priests I will cloath with salvation,
and her saints shall be transported with
joy.

There will I make appear the power of
David; there I have prepared a lamp for
my Christ.

His enemies I will cover with confu-
sion, but upon him shall my sanctification
flourish.

Glory be to the Father, &c.

PSALM 132. *Ecce quam bonum.*

*This Psalm declares the Happiness of Unity amongst the
Faithful.*

BEHOLD how good and pleasant it is
for brethren to dwell in unity.

As ointment on the head, which ran
down upon the beard, the beard of *Aaron*;

Which ran down to the hem of his gar-
ment: as the dew of *Hermon*, which falls
down upon mount *Sion*.

Because there has our Lord commanded blessing, and life even for ever.

Glory be to the Father, &c.

PSALM 133. Ecce nunc benedicite.

All those who serve God are exhorted to pray to him, and bless him both by Day and by Night.

BEHOLD now, bless our Lord, all the servants of our Lord:

Who stand in the house of our Lord, in the courts of the house of our God.

In the nights lift up your hands to the sanctuary, and bless our Lord.

Let our Lord out of *Sion* bless thee, who made heaven and earth.

Glory be to the Father, &c.

Then say, Kneeling.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation:

R. But deliver us from evil.

V. Save thy servants.

R. Trusting in thee, O my God.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

STRETCH forth, O Lord, the right hand of thy heavenly assistance, to thy servants; that they may seek thee with their whole hearts, and obtain what they earnestly require: Through Christ our Lord.

R. Amen.

*The Seven PENITENTIAL PSALMS, with the
LITANIES, are to be said Kneeling.*

The Anth. Remember not.

PSALM 6. Domine ne in furore.

ARGUMENT *as before, in page 164.*

LORD, rebuke me not in thy fury; nor
chastise me in thy wrath.

Have mercy on me, O Lord, because I
am infirm; heal me, O Lord, because my
bones are disordered.

And my soul is very much troubled: but
thou, Lord, how long.

Turn, O Lord, and deliver my soul; save
me for thy mercy's sake.

Because there is none in death, that is
mindful of thee; and in Hell, who shall con-
fess to thee?

I have been tired with my groans: I will
every night wash my bed: I will water my
couch with my tears.

My eye is troubled with fury; I am grown
old among all my enemies.

Depart from me, all you that work ini-
quity; because our Lord has heard the
voice of my weeping.

Our Lord has heard my supplication;
our Lord has received my prayer.

Let all my enemies blush, and be very
much troubled; let them be turned back,
and ashamed very quickly.

Glory be to the Father, &c.

P S A L M 31. *Beati quorum remissæ.*

David declares those Men to be happy, whose Sins are forgiven. He invites all by his own Example to have Recourse to the Mercy of God.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom our Lord has not imputed sin; neither is there deceit in his mouth.

Because I held my peace, my bones are waxed old; whilst I cried all the day.

Because day and night thy hand is made heavy upon me; I am converted in my anguish, while the thorn is fastened in me.

I have made my sin known to thee, and my injustice I have not hid.

I said; against myself, I will confess my injustice to our Lord; and thou hast forgiven the impiety of my sin.

For this shall every holy one pray to thee in a seasonable time.

Certainly in the deluge of many waters, they shall not approach to him.

Thou art my refuge from the tribulation, which has compassed me: my joy, deliver me from those that assault me on every side.

I will give thee understanding, and instruct thee in the way that thou shalt go: I will fasten my eyes upon thee.

Do.

Do not become as the horse and mule, which have no understanding.

In bit and bridle bind fast their jaws, who approach not to thee.

Many are the scourges of a sinner, but mercy shall encompass him that hopes in our Lord.

Be joyful in our Lord, and rejoice ye just; and glory all ye right of heart.

Glory be to the Father, &c.

PSALM 37. Domine ne in furore.

All agree that this Penitential Psalm was made by David after the two Crimes of Adultery and Murder, which he had committed. It contains the true and just Sentiments of a penitent Heart.

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.

Because thy arrows are fastened in me, and thy hand has been heavy upon me.

There is no health in my flesh in regard of thy anger, my bones have no peace in regard of my sins.

Because my iniquities are gone over my head; and, as a heavy burthen, are become heavy upon me.

My fores are putrified and corrupted, because of my folly.

I am become miserable, and bowed down, even to extremity: I went sorrowful all the day.

Because my loins are filled with illusions, and there is no health in my flesh.

I am

I am afflicted, and humbled very much :
I roared out, from the anguish of my heart.

Lord, before thee is all my desire, and
my groans are not hid from thee.

My heart is troubled, my strength has
forsaken me : and the light of my eyes is
gone from me.

My friends and neighbours have ap-
proached, and stood against me.

And they, that were near me, stood afar
off ; and they did violence, who sought my
soul.

And they that sought me hurt, spoke fal-
sities ; and studied deceits all the day.

But I, as one deaf, did not hear ; and as
one dumb, not opening his mouth.

And I became as a man that does not
hear, and as not having reprehension in his
mouth.

Because in thee, Lord, have I hoped ;
thou shalt hear me, O Lord my God.

For I have said, lest at any time my
enemies rejoice over me, because whilst my
feet are moved, they spoke terrible things
of me.

Because I am ready for scourges, and my
grief is always in my sight.

Because I will declare my iniquity, and I
will think of my sin.

But my enemies live, and are strength-
ened over me, and they are multiplied that
hate me unjustly.

They

They that repay evil for good, slandered me, because I followed goodness.

For sake me not, O Lord my God, depart not from me.

Incline to my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

PSALM 50. *Miserere mei Deus.*

ARGUMENT as before, in page 179,

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

Wash me still more from my iniquity, and cleanse me from my sin.

Because I know my iniquity; and my sin is always against me.

To thee only have I sinned, and done evil in thy sight, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities, and my mother conceived me in sins.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy, and gladness; and the bones that are humbled shall rejoice.

Turn

Turn away thy face from my sins, and blot out my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and thy Holy Spirit take not from me.

Restore to me the joy of thy salvation, and confirm me with thy perfect Spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall declare thy praise.

Because, if thou wouldest have had sacrifice, I had verily given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with *Sion*; that the walls of *Jerusalem* may be built up.

Then shalt thou accept a sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Glory be to the Father, &c.

PSALM 101. Domine exaudi.

Whoever was the Author of this Psalm, about which the Interpreters do not agree, certain it is that it contains
an

an-excellent prayer, which is proper in general, for all those who are under any great Affliction, either Spiritual or Corporal. In the Figurative Sense the Fathers apply it to Jesus Christ, following the example of St. Paul, who accordingly explicates some Verses in it.

LORD, hear my prayer, and let my cry come to thee.

Turn not away thy face from me; in what day soever I am in tribulation, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days have vanished as smoke, and my bones are withered as a thing that is burnt.

I am struck as grass, and my heart is withered; for I have forgot to eat my bread.

Thro' the voice of my groaning, my bones have cleaved to my skin.

I am become like a pelican of the wilderness; I am become as a night-crow in the house.

I have watched, and am become as a solitary sparrow in the house-top.

All the day my enemies upbraided me, and they that praised me, swore against me.

For I did eat ashes as bread, and mingled my drink with tears.

Because of thy wrath and indignation; for that lifting me up, thou hast thrown me down.

My

My days are declined as a shadow, and I am withered as grass

But thou, O Lord, abidest for ever; and thy remembrance from generation to generation.

Thou rising up shalt have mercy on *Sion*; because it is time to have mercy on it, for the time is come.

Because the stones thereof have pleased thy servants; and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth, thy glory.

For our Lord has built *Sion*, and he shall be seen in his glory.

He has had regard to the prayer of the humble, and he has not despised their petition.

Let these things be writ for another generation, and the people that shall be created; shall praise our Lord.

Because he has looked forth from his high sanctuary; our Lord from Heaven has looked upon the earth.

That he might hear the groanings of such as are in fetters; that he might unbind the children of them that are slain.

That they may set forth the name of our Lord in *Sion*, and his praise in *Jerusalem*.

When the people assemble together in one, and kings to serve our Lord.

He

He answered him in the way of his strength, shew me the fewness of my days.

Call me not back in the midst of my days; thy years are from generation to generation.

In the beginning, O Lord, thou laid'st the foundation of the earth, and the heavens are the works of thy hands.

They shall perish, but thou remainest; and they shall all wax old as a garment.

And as a vesture thou shalt change them, and they shall be changed; but thou art the same, and thy years shall not fail.

The children of thy servants shall inhabit, and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM 129. De profundis.

ARGUMENT *as before*, page 58.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thouregardest iniquities, O Lord; Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night,
let *Israel* hope in our Lord.

Because with our Lord there is mercy,
and with him plentiful redemption.

And he shall redeem *Israel* from all his
iniquities.

Glory be to the Father, &c.

PSALM 142. Domine exaudi.

This Psalm David made when God punished him by the Rebellion of his Son Absalom, for his former Sins of Adultery and Murder. He humbles himself before God, and begs his pardon and mercy, and by his Example teaches all Sinners how they ought to humble themselves before God for their Sins.

LORD, hear my prayer, give ear to my
petition, according to thy truth; hear
me in thy justice.

And enter not into judgment with thy
servant: because no one living shall be
justified in thy sight.

For the enemy has persecuted my soul,
he has humbled my life in the earth.

He has set me in darkness, as those who
have been long dead; and my spirit is in
anguish for myself; my heart is troubled
within me.

I was mindful of old days, I have me-
ditated on all thy works: on the deeds of thy
hands did I meditate.

I have stretched forth my hands to thee;
my soul is as earth without water unto
thee.

Hear me quickly, O Lord; my spirit
hath fainted.

Turn

Turn not away thy face from me; and I shall be like to them that descend into the lake.

Make me hear thy mercy in the morning, because I have hoped in thee.

Make the way known to me, wherein I may walk; because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord; to thee have I fled, teach me to do thy will, because thou art my God.

Thy good Spirit will conduct me into the right way; for thy name's sake, O Lord, thou wilt quicken me in thy equity.

Thou wilt bring my soul out of tribulation; and in thy mercy thou wilt destroy my enemies.

And thou shalt destroy all that afflict my soul; because I am thy servant.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Anth. Remember not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

THE LITANIES.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have
mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Saint Michael,

Saint Gabriel,

Saint Raphael,

All ye holy Angels and Archangels,

All ye holy Orders of Blessed Spirits,

Saint John Baptist,

All ye holy Patriarchs and Prophets,

Saint Peter,

Saint Paul,

Saint Andrew,

Saint James,

Saint John,

Saint Thomas,

Saint James,

Saint Philip,

Saint Bartholomew,

Saint Matthew,

Saint Simon,

Saint Thadee,

Saint Matthias,

Saint Barnaby,

Saint Luke,

Saint Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

Pray for us.

All.

All ye holy Innocents,
 Saint Stephen,
 Saint Laurence,
 Saint Vincent,
 Saint Fabian and Sebastian,
 Saint John and Paul,
 Saint Cosmas and Damian,
 Saint Gervase and Protase,
 All ye holy Martyrs,
 Saint Silvester,
 Saint Gregory,
 Saint Ambrose,
 Saint Augustin,
 Saint Jerom,
 Saint Martin,
 Saint Nicholas,
 All ye holy Bishops and Confessors,
 All ye holy Doctors,
 Saint Antony,
 Saint Bennet,
 Saint Bernard,
 Saint Dominick,
 Saint Francis,
 All ye holy Priests and Levites,
 All ye holy Monks and Hermits,
 Saint Mary Magdalen,
 Saint Agatha,
 Saint Lucy,
 Saint Agnes,
 Saint Cecily,
 Saint Catherine,
 Saint Anastasia,
 All ye holy Virgins and Widows,

Pray for us.

All ye saints of God, *make intercession for us.*
 Be merciful unto us, *spare us, O Lord.*
 Be merciful unto us, *graciously hear us,*
O Lord.

From all evil,
 From all sin,
 From thy wrath,
 From sudden and unprovided death,
 From the deceits of the Devil,
 From anger, hatred, and all ill-will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 By the mystery of thy holy incarnation,

By thy coming,
 By thy baptism, and holy fasting,
 By thy cross, and passion,
 By thy death and burial,
 By thy holy resurrection,
 By thy wonderful ascension,
 By the coming of the Holy Ghost, the
 Comforter,

At the day of judgment,
 We sinners *beseech thee, hear us.*

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to
 true penance,
 That thou vouchsafe to govern and
 preserve thy holy Church,

O Lord, deliver us.

We beseech, &c.

That

That thou vouchsafe to preserve our
Apostolic Prelate, and all ecclesiastical
orders, in holy religion,
That thou vouchsafe to humble the ene-
mies of the holy Church,
That thou vouchsafe to give peace
and true concord to Christian Kings
and Princes.
That thou vouchsafe to grant peace and
unity to all Christian people,
That thou vouchsafe to comfort and
keep us in thy holy service,
That thou lift up our minds to heaven-
ly desires,
That thou render eternal good things to
our benefactors,
That thou deliver our souls, and those
of our brethren, relations and bene-
factors, from eternal damnation.
That thou vouchsafe to give and pre-
serve the fruits of the earth,
That thou vouchsafe to give eternal
rest to all the faithful departed,
That thou vouchsafe graciously to hear
us,

Son of God,

Lamb of God, that takest away the sins of
the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins of
the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of
the world, *Have mercy on us,*

Christ,

We beseech thee, hear us.

Christ, hear us. Christ, graciously hear us.
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Our Father, *in secret*.
 V. And lead us not into temptation.
 R. But deliver us from evil.

PSALM 69. Deus in adiutorium.

The Subject of this Psalm, and almost the very Words are the same with that of the 39, to the Title of which the Reader is referred, page 176.

INCLINE unto my aid, O God; O Lord, make haste to help me.

Let them be confounded, and ashamed, who seek my soul.

Let them be turned backward, and blush for shame, who desire evils to me.

Let them be turned away forthwith, blushing for shame, who say to me, Well, Well.

Let all that seek thee, rejoice and be glad, and let such as love thy salvation, say always, our Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer; O Lord, be not slack.

Glory be to the Father, &c.

V. Save thy servants. R. Trusting in thee, O my God. V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail.

vail against us. R. Nor the son of iniquity have power to hurt us. V. Lord, deal not with us according to our sins. R. Nor reward us according to our iniquities. V. Let us pray for our Chief Bishop N. R. Our Lord preserve him, and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake, vouchsafe to reward with eternal life, all those of whom we have received good.

V. Let us pray for the Faithful departed.

R. Give them, O Lord, eternal rest, and let thy light shine upon them for ever.

V. May they rest in peace. R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee. V. Send them help, O Lord, from the sanctuary. R. And out of *Sion* protect them.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, whose property it is always to have mercy and to spare, receive our petition, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved,

HEAR,

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that of thy bounty thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us; that thou mayest both acquit us of all our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee; and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant *N.* our Chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire such things as are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servant that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and, the fear of enemies taken away, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy Holy Spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the Faithful, give to the souls of thy servants, the remission of all their sins: that, by pious supplications, they may obtain the pardon they ever wished for.

PREVENT, we beseech thee, O Lord, our actions, by thy holy inspiration, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead; and art merciful to all those whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have purposed to offer our prayers, whether this present world still retains them in the flesh, or the next world has received them out of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon, and full remission of all their sins: Through our Lord Jesus Christ thy Son, who liveth, &c.
R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Our

V. Our almighty and merciful Lord, graciously hear us. R. Amen.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

PRAYERS and COLLECTS, to be said after the LITANIES, according to the Diversity of Times.

The Litanies are to be said unto the Psalm, Incline unto my Aid, &c. as before, page 228. Then the Verse.

I Said; Lord, have mercy on me. R. Heal my soul, because I have sinned against thee. V. Turn to us, O Lord, without delay. R. And be not inexorable to thy servants. V. Let thy mercy, O Lord, be upon us. R. As we have hoped in thee. V. Let thy priests be clothed with justice. R. And let thy saints rejoice. V. Lord, save the King. R. And hear us on the day we shall call upon thee.

V. Save thy people, O Lord, and bless thy inheritance. R. And govern them, and bless them for ever. V. Be mindful of thy congregation. R. Which thou hast possessed from the beginning.

V. May peace be in thy forces.

R. And abundance in thy towers.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let thy light shine upon them for ever.

V. May they rest in peace. R. Amen.

V. For

V. For our absent brethren. R. Save thy servants, O my God, trusting in thee.

V. For the afflicted and captives. R. Deliver them, O God of *Israel*, out of all their tribulations. V. Send them help, O Lord, from the sanctuary. R. And from *Sion* protect them.

V. Lord, hear my prayer.

R. And let my cry come to thee.

PSALM 78. Deus venerunt gentes.

Some Interpreters think that by this Psalm is meant the cruel Persecution, which the Jews suffered under Antiochus and his Successors, according to what is cited in the History of the Machabees, shewing that what is here foretold was there accomplished. Others maintain that this Psalm speaks of the Ruin of Jerusalem caused by Nebuchodonosor. Whether it be the one or the other, what is said in it may be very well applied in general to the Church, and to the Faithful in Persecution.

O God! the Gentiles are come into thy inheritance; they have polluted thy holy temple; they have made *Jerusalem* an orchard of fruit.

They have made the dead bodies of thy servants, meat for the fowls of the air; the flesh of thy saints for the beasts of the earth.

They have poured out their blood, as water round about *Jerusalem*: and there was none to bury them.

We are become a reproach to our neighbours; a scorn and derision to them that are about us.

How long, O Lord, wilt thou be angry for ever? How long will thy zeal be kindled as a fire?

Pour out thy wrath upon the *Gentiles*, that have not known thee; and upon the kingdoms, that have not called on thy name.

Because they have devoured *Jacob*, and his place have they made desolate.

Remember not our past iniquities; let thy mercies make haste to prevent us, because our misery is very great.

Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake.

Lest perhaps they say among the *Gentiles*, where is their God? And it be known in the nation before our eyes.

Vengeance for the blood of thy servants which has been shed: let the groans of those that are fettered come into thy sight.

According to the greatness of thy arm possess thou the children of them that are put to death.

And render to our neighbours sevenfold in their bosom, and turn upon them the confusion of what they have done against thee, O Lord.

But we thy people, and the sheep of thy pasture, will confess to thee for ever.

From

From generation to generation, we will
set forth thy praise.

Glory be to the Father. *Or the Psalm*
Our God is a refuge, *as before*, page 10.

The psalm being ended, say.

V. Convert us, O Lord, the God of
powers.

R. And shew thy face, and we shall be
safe.

V. Arise, O Christ, and help us. R. And
deliver us for thy name's sake. V. O Lord,
hear my prayer. R. And let my cry come
to thee.

Let us pray.

A prayer to require the Suffrages of Saints.

DEFEND us, O Lord, we beseech thee,
from all dangers of mind and body ;
and, by the intercession of the ever blessed
and glorious Virgin *Mary*, Mother of God,
and of thy blessed Apostles *Peter* and *Paul*,
and the blessed *N.* and all the saints, grant
us health and peace, that all adversities and
errors being destroyed, thy Church may serve
thee with security and freedom. Through
our Lord.

A prayer for the Holy Church of God.

O Almighty and everlasting God, who
hast revealed thy glory to all nations
in Christ, preserve the works of thy mercy,
that the Church spread through the world,
may persevere with a stedfast faith in the con-
fession of thy name. Through the same Je-
sus Christ, our Lord.

A prayer for the Chief Bishop.

O God, the Pastor and Governor of all the Faithful; mercifully regard thy servant *N.* whom thou hast placed as chief Pastor over thy Church; grant him, we beseech thee, both by word and example, to profit those, who are under his charge; to the end, that together with the flock committed to his care, he may gain everlasting life: Through our Lord.

A prayer for all Degrees of the Church.

A Almighty and everlasting God, by whose Holy Spirit the whole body of the Church is sanctified and governed, hear, we beseech thee, our humble supplications for all orders, states, and degrees thereof; that, by the gift of thy grace, they may all, in their several stations, faithfully serve thee in unity, peace, and perpetual charity: Through our Lord.

A prayer in any Necessity.

O God, our Refuge, and our Strength, the Source of all Goodness, hear the devout prayers of thy Church, and grant that what we faithfully ask we may effectually obtain: Through our Lord.

A prayer against the persecutors of the Church:

WE beseech thee, O Lord, admit the prayers of thy Church, and mercifully appease thy wrath against us, that all adversities and errors being destroyed, we may serve thee with security and freedom: Through our Lord.

A Prayer

A prayer to demand Help against Infidels.

MOST merciful God, who rememberest not the iniquities of them that turn to thee, but mercifully hearest the voice of their tears; behold with pity thy temples profaned by the hands of infidels, and the affliction of thy beloved flock: remember thy inheritance, purchased with the shedding of the most precious blood of thy only begotten Son; visit the vineyard planted by thy right hand, and defend it from the wild boar, which is broken into it, and endeavours to destroy it; strengthen the labourers in it by thy power; and, giving them victory over their enemies here, make them hereafter possessors of thy kingdom: Through the same Jesus Christ.

A prayer for the Emperor.

O God, the Protector of all Kingdoms, and especially of the Christian Empire; grant that thy servant *N.* our Emperor may prudently advance the triumphs of thy power; that as he governs by thy appointment, he may prevail by thy strength: Through our Lord.

A prayer to be said every Day, in Time of persecution.

O My Lord Jesus Christ, true God and Man, who sufferedest an ignominious death on the cross, for my redemption; I humbly offer to thee my soul, my body, my life, my lands, my goods, and

and all my fortunes, to be wholly disposed according to thy most heavenly will; and if it be thy holy pleasure, that I lose my life or fortunes, for professing thy holy name and catholick religion, Lord, I humbly and freely submit to all; beseeching thee, of thy infinite goodness and mercy, by the merits of thy bitter death and passion, to be pleased to forgive me my sins; give me strength and patience to overcome all temptations and adversities; pardon all my enemies and persecutors, all and every injury they have done me, be it by thought, word or deed, and make us all partakers of thy heavenly kingdom. *Amen.*

A prayer for those that receive Instruction before Baptism.

O Almighty and eternal God, who ever makest thy Church fruitful with new issue; increase true faith and understanding in those that are newly instructed, that being born again by the font of baptism, they may be numbered amongst sons of thy adoption. Through our Lord.

A prayer for the Extirpation of all Errors.

O Almighty and eternal God, the comfort of the sorrowful, the strength of them that labour; let the prayers of the afflicted ascend to thee in all their tribulations; that all may joyfully perceive thy

mer-

cy ever present to relieve their necessities.
Through our Lord.

A Prayer for Heretics and Schismatics.

ALMIGHTY and eternal God, who savest all men, and wouldest have none to-perish, look favourably upon those souls who are seduced by the deceits of *Satan*; that all heretical impiety being removed, the hearts of them that err may repent, and return to the unity of thy truth. Through our Lord.

A Prayer for the Unbelieving Jews.

ALMIGHTY and eternal God, who dost not exclude from thy mercy even the perfidious *Jews*, hear the prayers which we offer up for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness. Thro' the same Jesus Christ.

A prayer for Pagans.

ALMIGHTY and eternal God, who desirest not the death of sinners, but always that they should live, mercifully accept our prayers, and for the praise and glory of thy name deliver the Pagan people from the worship of their idols, and unite them to thy holy Church. Through our Lord Jesus Christ.

A prayer in the Time of War.

O God, who puttest an end to wars, and, by the power of thy protection,
van-

vanquished the oppressors of them that trust in thee, help thy servants, who earnestly crave thy mercy, that the cruelty of all their enemies being defeated, we may praise thee with perpetual thanksgiving. Through our Lord.

A prayer against Pagans and Turks.

O ALMIGHTY and eternal God, to whose rule all powers and rights of nations submit, incline favourably to the assistance of Christians, that Pagan people, who rely on their own cruelty, may be suppressed by the strength of thy right hand. Through our Lord.

A prayer for peace.

O God, from whom are all holy desires, &c. as in page 230.

A prayer in Time of famine and pestilence.

GRANT us, we beseech thee, O Lord, the effect of our prayers, and mercifully turn away from us all pestilence and famine; that the hearts of men may know, that scourges proceed from thy indignation, and cease by thy mercy: Through our Lord.

A prayer for Rain.

O God, in whom we have our life, motion and being, grant us seasonable rain; that being sufficiently relieved by thy temporal blessings, we may more confidently desire those which are everlasting: Through our Lord.

A Prayer

A prayer for fair weather.

HE A R us, O Lord, crying to thee, and grant us thy suppliants the blessings of fair weather; that we, who justly are afflicted for our sins, may, by thy grace, find relief: Thro' our Lord.

A prayer in any tribulation.

ALmighty God, despise not thy people crying to thee in affliction, but for the glory of thy name forgive them their sins, and deliver them from all their sorrows: Through our Lord.

A prayer for forgiveness of sins.

O God, who rejectest none, but art pacified by penance, even towards the greatest sinners; propitioussly regard the prayers of thy servants, that by thy mercy we may be pardoned our offences, and be enabled to fulfill thy commandments: Thro' our Lord.

A prayer for those that are tempted and troubled.

O God, who justifiest the wicked that repent, and desirest not the death of a sinner; we humbly beseech thy majesty, with thy heavenly grace to protect thy servants, trusting in thy mercy, and to preserve them by thy continual protection; that they may still serve thee, and, by no temptations, be separated from thee: Through our Lord.

A prayer for such as are on a journey.

HEarken to our suppliants, O Lord, and render the way of thy servants prosperous.

prosperous and safe; that among all the varieties of this journey, and their whole life, they may ever be protected by thy aid. Through our Lord.

A prayer for the Sick,

O ALMIGHTY and eternal God, the everlasting health of them that believe, grant our prayers for thy distempered servants, for whom we humbly crave the assistance of thy mercy, that being restored to health, they may render their thanksgiving to thee in thy Church. Through our Lord.

A prayer in Tribulation for Sin:

O UT of thy clemency, O Lord, *page*
230.

A prayer for Remission of Sins.

HEAR graciously, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that of thy bounty thou mayest give us pardon and peace. Through, &c.

A prayer for the living.

STretch forth, O Lord, the right hand of thy heavenly succour, to thy faithful, that they may seek thee with all their hearts, and obtain of thy mercy whatever is necessary to their condition. Through our Lord.

A prayer for the living and the dead.

O Almighty and everlasting God, who has dominion, &c. *Page* 231.

V. Lord, hear my prayer

R. And

R. And let my cry come to thee.

V. Lord graciously hear us.

R. And preserve us for ever. *Amen.*

PRAYERS *to be said in the Beginning of the*
CONGREGATION.

COME Holy Ghost, replenish the hearts
of thy faithful, and kindle in them the
fire of thy love.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Be mindful of thy congregation.

R. Which thou hast possessed from the
beginning.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

DIRECT our minds, we beseech thee,
O Lord, with thy heavenly light;
that we may discern such counsels as are
just, and have strength to put them in
execution.

At the End of the Congregation.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Confirm, O God, what thou hast
wrought in us.

R. From

R. From thy holy temple, which is in *Jerusalem*.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

GRANT us, we beseech thee, O Lord, the help of thy grace; that what by thy direction we know is to be done, we may accomplish by thy assistance: Through Christ.

V. Vouchsafe to render eternal life to our benefactors, living and dead. R. Amen.

PRAYERS to beg the Grace of the HOLY
GHOST.

*The Hymn. Veni Creator Spiritus, &c. as on Whitsunday,
or this following.*

Veni Sancte Spiritus.

SHine, heav'nly dove, descend and dwell
Within our breasts benighted cell;
And thence the shades of sin expell.

Descend, thou father of the poor,
Of gifts thou unexhausted store;
Thy heavenly light our hearts implore.

Thou only comfort of our breast,
The happy soul's delightful guest,
And sweet refreshment of the blest.

In thee when tir'd we find repose;
In heat a breeze that gently blows;
And comfort in excess of woes.

O sweetest flame! thy beams impart,
And penetrate our inmost heart,
With light and warmth in every part.

In man, without thy sov'reign light,
But dreams and fictions haunt his sight,
And nought remains but sin and night.

Wash ev'ry stain of sin away ;
With grace our scorching fires allay ;
And heal our mass of wounded clay.

Our stubborn hearts with mildness bend,
Where love decays thy warmth extend ;
And shew lost sheep their journey's end.

Make all thy sevenfold fountains flow
On those that trust in thee below :
And in those streams thyself bestow.

Thyself the crown of all our pain,
Our happy end, and everlasting gain.

Amen.

V. Send forth thy Spirit, and they shall
be created.

R. And thou shalt renew the face of the
earth.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who, by the inspiration of the
Holy Ghost, didst instruct the hearts
of the Faithful, grant us in the same Spirit
to discern what is right, and enjoy his com-
fort for ever : Through our Lord.

R. Amen.

Another Prayer.

O God, to whom nothing is concealed,
but every heart lies open, and every

Z

will

will does speak, purify our hearts by the inspiration of the Holy Ghost; that we may be perfect in thy love, and worthily set forth thy praise. Through our Lord, and the same Holy Ghost, &c.

A prayer for devout Friends.

O GOD, who by the grace of the Holy Ghost, didst infuse the gifts of charity into the hearts of the faithful, grant to thy servants, for whom we implore thy mercy, health of mind and body; that they may love thee with all their strength, and with love accomplish those things that are pleasing to thee. Through our Lord.

A prayer for our Enemies.

O GOD, the lover of peace, and conservator of charity, give to all our enemies peace and true charity, grant them remission of all their sins, and powerfully deliver us from their deceits. Through our Lord.

A prayer to repel wicked Thoughts.

O ALMIGHTY and most merciful God, graciously have regard to our prayers, and deliver our hearts from the temptations of evil thoughts, that we may be made a worthy dwelling for the Holy Ghost. Through our Lord.

A prayer for Charity.

O GOD, who makest all things beneficial to those that love thee, infuse into
our

our hearts an inviolable love of thy charity ;
that the desires we conceive by thy inspiration, may, by no temptation, be changed.
Through our Lord.

A prayer for Patience.

O GOD, who hast confounded the
pride of the old enemy, by the patience
of thy only begotten Son, grant, we be-
seech thee, that we may often call to mind
what he meekly suffered for us, and, by his
example, patiently endure all adversities.
Through our Lord.

A prayer for Continency.

INFLAME, O Lord, our reins and hearts,
with the fire of thy Holy Spirit ; that
we may serve thee with a chaste body, and
please thee with a clean heart. Through
our Lord.

A T H A N K S G I V I N G.

THEE, Sovereign God, our grateful Accents praise,
*as before, page 19. Or the Hymn on the Ascension of our
Lord.*

Then say, V. Let us bless the Father and
the Son, with the Holy Ghost.

R. Let us praise and extol him for ever.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O GOD, of whose mercies there is
no number, and of whose goodness the
treasure is infinite ; we give thanks to thy
divine Majesty for the gifts thou hast be-

flowed on us, always beseeching thy clemency, that thou, who grantest the request of those that humbly ask, wilt not forsake us, but dispose us for the rewards to come : Through our Lord, &c

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

PRAYERS ON JOURNEYS.

At the Beginning of thy Journey, if alone, say in the Singular Number, if with Company, in the Plural.

The Anth. The Almighty and merciful Lord. *The Song.* Blessed be our Lord, *as* page 29. *At the end,* Glory be to the Father. *Then repeat the Anthem,* The almighty and merciful Lord direct us into the way of peace and prosperity, and the Angel *Raphael* accompany us in the way ; that with peace, safety and joy, we may return home. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil. V. Save thy servants. R. Trusting in thee, O my God. V. Send us help, O Lord, from the sanctuary. R. And from *Sion* defend us. V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail against us.

R. Nor

R. Nor the son of iniquity have power to hurt us. V. Blessed be our Lord this day and for ever. R. The God of our salvation grant us a prosperous journey. V. Shew us thy ways, O Lord. R. And teach us thy paths. V. O that our ways may be directed! R. To keep thy righteousness. V. The crooked ways shall become straight. R. And the rough shall be made plain. V. God has given his angels charge of thee. R. To guard thee in all thy ways. V. Lord, hear my prayer. R. And let my cry come to thee.

Let us pray.

O God, who for the children of *Israel* didst open a dry passage through the midst of the sea; and by a star didst conduct the Three Kings on their way to thee, grant us, we beseech thee, a prosperous journey, and a peaceable time; that thy holy Angel accompanying us, we may happily arrive at our journey's end, and hereafter gain the port of eternal salvation.

O God, who didst preserve thy servant *Abraham* in all his ways, when he came from *Ur in Chaldea*, we beseech thee to protect us thy servants: Be to us, O Lord, a help at our setting out, a comfort in our way, a shade in heat, a shelter in rain and cold, a chariot in weariness, an aid in our adversity, a staff in dangerous

way, a haven in shipwreck; that thou being our guide, we may prosperously arrive at the place to which we go, and with safety return home.

HEAR, O Lord, we beseech thee, our prayers, and render the way of thy servants prosperous and safe, that, among all the varieties of this journey and life we may be ever protected by thy aid.

GRANT, we beseech thee, O almighty God, that thy Faithful may walk in the ways of salvation; and, by following the direction of St. *John* the Precursor, come securely to him, whom he foretold, our Lord Jesus Christ, &c. R. Amen.

V. Let us set out in peace.

R. In the name of our Lord. *Amen.*

THE OFFICE OF THE HOLY CROSS.

AT MATTINS.

V. By the sign of the cross, deliver us, our God.

R. From our enemier.

Which is said in the Beginning of all the Hours of this Office.

The Verse.

LORD, open my lips.
R. And my mouth shall declare thy praise.

R. Incline unto my aid, O God.

V. O Lord, make haste to help me.

Glory be to the Father, &c.

Alleluia

Alleluia is not to be said, nor Praise be to thee, O Lord.

The Hymn.

AS night departing brings the day,
True God and Man, Truth's rising Ray,
To *Jews* betray'd, is captive led;
With night his lov'd Disciples fled,
And left their Master sold to foes,
Distrest with grief and whelm'd with woes.

The Anth. O venerable cross, by whose
mystery sinners are saved, what praises are
sufficient to celebrate thee, who hast pur-
chased for us eternal life!

V. We adore thee, O Christ, and bless
thee.

R. Because by thy holy cross thou hast
redeemed the world.

Let us pray.

O LORD Jesus Christ, Son of the living
God, vouchsafe to let thy passion,
cross and death, stand between thy judg-
ment and my soul, now and at the hour
of my death; grant me grace and mer-
cy; grant rest and pardon to the living
and the dead; to thy Church peace and
concord; to us sinners life and everlast-
ing glory: Who livest and reignest one
God with the Father and the Holy Ghost,
world without end. R. Amen.

A T P R I M E.

V. By the sign of the cross, &c.

The

INCLINE unto my aid. O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The Hymn.

NOW Prime the purple morn begins,

When falsely Christ accus'd of sins,

At *Pilate's* curst tribunal stands,

Prophan'd with blows and impious hands ;

Whilst Jews blaspheme the God of Grace,

By spitting in their Maker's face.

The Anth. O victorious mystery of the cross ! Grant that in triumph we may enter the celestial court.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, as before.

AT THE THIRD HOUR.

V. By the sign of the cross, &c.

The Verse.

V. **I**NCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

AT the third hour they raise their cry

And all demand their God should die ;

Then crown'd with thorns in purple vest,

The King of Kings, the people's jest,

Was forc'd to bear that fatal cross,

Where conqu'ring death, he paid our loss.

The Anth. The sentence of death is reversed, and levelled against cruel death itself, whilst Christ on the cross cancels the bonds of our offences.

V. We adore thee, O Chrift, &c.

The Prayer. O Lord Jefus Chrift, *as before.*

AT THE SIXTH HOUR.

V. By the fign of the crofs, &c.

The Verfe.

INCLINE unto my aid, O God.

R. O Lord, make hafte to help me.

Glory be to the Father, &c.

The Hymn.

AT the fixth hour, the noon of day,
Chrift's facred arms extended lay,
Nail'd to the crofs amidft the thieves,
Whilst gall his facred thirft relieves:
Thus God they with derifion pay,
The Lamb that takes their fins away.

The Anth. By a tree we were made flaves,
and by the crofs we were fet free: the fruit
of the tree feduced us; the Son of God re-
deemed us.

V. We adore thee, O Chrift, &c.

The Prayer. O Lord Jefus Chrift, *as before.*

AT THE NINTH HOUR.

By the fign of the crofs, &c.

The Verfe.

INCLINE unto my aid, O God.

R. O Lord, make hafte to help me.

Glory be to the Father, &c.

The Hymn.

AT noon, the fatal hour of three,
All Nature fhook, amaz'd to fee,
How Chrift, the God of Nature, died;
His parting fighs and wounded fide:

The

The sun's eclips'd, the rocks relent ;
And all, but man, his pains resent.

The Anth. O wonderful effect of goodness ; even death itself then died, when life expired on the cross.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

AT EVEN-SONG.

V. By the sign of the cross, &c.

The Verse.

INcline unto my aid, O God.

R. O Lord, make haste to help me.
Glory be to the Father &c.

The Hymn.

TH E sable evening mourns its loss,
Whilst Christ is taking from the cross ;
Thus God and man by mortal strife
Paid down the ransom of our life :
And thus the crown of glory lay
Trodden and mixt with common clay.

The Anth. O blessed cross, which alone
wast worthy to bear the ransom of the world !
sweet is the wood, sweet the nails, and
sweet thy load ; thou alone art more high
than tallest cedars : on thee did hang the
Saviour of the world : on thee did Christ
triumph, and death, by death, was made a
slave for ever.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

AT COMPLIN.

V. By the sign of the cross, &c.

The Verse.

CONVERT us, O God, our Saviour,
R. And turn away thy anger from us.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, &c.

The Hymn.

TH E complin hour concludes our praise,
And Christ in his sepulchre lays;
With him embalm'd is treasur'd up
The sacred pledge of future hope;
And scriptures are fulfill'd: may we,
O Christ, preserve thy memory.

The Anth. Save us, O God, Saviour of
the world, who by thy cross and blood hast
redeem'd us; help us, we beseech thee, our
God.

V. We adore thee, O Christ, &c.

The Prayer, O Lord Jesus Christ, as before.

The Recommendation.

ACCEPT, O Christ, these humble vows,
And to the last our cause espouse;
That we may find support in thee,
In death's deplored agony. *Amen.*

THE OFFICE of the HOLY GHOST.
At MATTINS.

V. The grace of the Holy Ghost, en-
lighten our senses and hearts.

*Which is said in the Beginning of all the Hours of this
Office.*

The

LORD, open my lips,
R. And my mouth shall declare thy
praise.

R. Incline unto my aid, O God.

V. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

*From Septuagesima to Easter, instead of
Alleluia, is said, Praise be to thee, O
Lord, King of Eternal Glory.*

The Hymn.

O Dove divine, with wings display'd
Extend the cover of thy shade,
And make our souls bear fruit to thee:
Thou by whose pregnant shadow, we,
Foretold by *Gabriel's* message, own
The Fruitful Maid, and Christ her Son.

The Anth. Come, O Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

V. Send forth thy spirit, and they shall be created. R. And thou shalt renew the face of the earth.

Let us Pray.

MAY the virtue of the Holy Ghost,
O Lord, we beseech thee, be ever
ready mercifully to cleanse our hearts, and
defend us from all adversities. Through our
Lord, &c.

At P R I M E.

V. The grace of the Holy Ghost, &c.

The

The Verse.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.
Glory be to the Father, &c.

The Hymn.

BENEATH the sacred Spirit's shade,
The Son of God, a creature made,
Was born, was crucify'd, and died;
Did in the grave three days reside;
Then rose again, and from on high
Dispatch'd the Ghostly Deity.

The Anth. Come, O Holy Ghost, &c.

V. Send forth thy Spirit, &c.

The Prayer. May the Virtue, &c. *as before.*

A T T H E T H I R D H O U R.

V. The Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.
Glory be to the Father, &c.

The Hymn.

FROM God the Sacred Spirit came
At Pentecost in tongues of flame;
And, with a glowing zeal, possessest
The weak Apostles yielding breast;
Lest they on earth, of Christ bereft,
Might be, like helpless orphans, left.

The Anth. Come, O Holy Ghost.

V. Send forth thy Spirit, &c.

The Prayer. May the Virtue, &c. *as before.*

A T T H E S I X T H H O U R.

V. The Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

THE sev'nfold grace and gift of speech

The blest Apostles tongues enrich ;

Whereby all languages they use,

And with that gift their faith diffuse,

Whilst thus the Gospel Seeds are hurl'd

To bear their fruit around the world.

The Anth. Come, O Holy Ghost, &c.

V. Send forth thy Spirit, &c.

The Prayer. May the Virtue, &c. *as before.*

AT THE NINTH HOUR.

The Verse.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

THE Comforter's thy chosen name :

Thou'rt charity's seraphic flame :

God's greatest gift ; Celestial Fire :

Fountain of life and chaste desire :

The sev'nfold Unction : all delight

Descending from the source of light.

The Anth. Come, O Holy Ghost, &c.

V. Send forth thy Spirit, &c.

The Prayer. May the Virtue, &c. *as before.*

AT EVEN-SONG.

V. The Grace of the Holy Ghost, &c.

The

The Verse.

INcline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father &c.

The Hymn.

THOU sov'reign Pow'r of God's right-hand,

O'er us thy sacred shield expand,

To guard secure our senceless will

From Hell in all attempts of ill;

That we, reliev'd beneath thy shade,

May feel thy nourishment and aid.

The Anth. Come, O Holy Ghost.

V. Send forth thy Spirit, &c.

The Prayer. May the Virtue, &c. as before.

A T C O M P L I N.

V. The Grace of the Holy Ghost, &c.

The Verse.

CONvert us, O God, our Saviour,

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

VOUCHSAFE, O sacred Paraclete,

To make our souls thy chosen seat,

And thence to rule our heedless ways;

That when our Judge the dead shall raise,

Our happy lot may be to stand

Beneath his right and saving hand.

The Anth. Come, O Holy Ghost, &c.

V. Send forth thy Spirit,

The Prayer, May the Virtue, &c. as before, page 256.

The Recommendation.

THESE hours we offer up to Thee,
O sacred UNION of the Three;
That we for ever may possess
Thy love and endless happiness. *Amen.*

A DAILY EXERCISE.

When thou risest in the Morning, arming thyself with the Sign of the Cross, say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Then with thy hands joined before thy breast, say, Amen.* Blessed be the Holy and Undivided Trinity now and for ever, world without end. Our Father, &c. Hail Mary, &c. I believe in God, &c.

I CONFESS to Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault; therefore I beseech the blessed Virgin Mary, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to our Lord God for me.

ALmighty God, have mercy on us, forgive us our sins, and bring us to everlasting,

everlasting life. R. Amen. V. May the Almighty and merciful Lord give us pardon, absolution, and full remission of our sins. R. Amen.

Vouchsafe, O Lord, to keep us this day without sin. Have mercy on us, O Lord, have mercy, on us : let thy mercy, O Lord, be on us, as we have put our trust in thee.

V. Lord, hear my prayer.

R. And let my cry come to thee.

A Prayer.

O Lord God Almighty, who hast brought us to the beginning of this day, preserve us in it, by thy power, from falling into sin, and grant that our discourse, thoughts and actions may always tend to the practice of thy righteousness. Through our Lord Jesus Christ. Amen.

A Prayer.

VOUCHSAFE, O Lord God, King of heaven and earth, this day to direct, sanctify, rule and govern our hearts and bodies, our senses, words and actions, according to thy law, and the words of thy commandments; that here and forever, O Saviour of the world, we may be safe and free under thy assistance, who livest and reignest, world without end. Amen.

O ANGEL of God, to whose holy care I am committed by the supreme clemency, enlighten, defend and govern

me this day from all sin and danger
Amen.

The Blessing. Our Lord bless us, and defend us from all evil, and bring us to eternal life.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

When at Morning, Noon and Evening, the Sign of the Salutation is given, say,

THE Angel of our Lord declared to Mary, and she conceived of the Holy Ghost, Hail Mary, &c. Behold the handmaid of our Lord; be it to me according to thy word, Hail Mary, &c. And the word was made flesh, and dwelt amongst us, Hail Mary, &c.

A Prayer.

POUR forth thy Grace, we beseech thee, O Lord, into our hearts; that we, who have known the incarnation of Christ thy Son, by the message of an Angel, may, by his passion and cross, be partakers in the glory of his resurrection. Through the same Christ our Lord. Amen.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Before the Beginning of any Office.

A Prayer.

PREVENT, we beseech thee, O Lord, our actions, by thy holy inspiration, and carry them on by thy gracious assistance; that every prayer and work of ours may begin

begin always from thee, and by thee be happily ended. Through Christ our Lord, Amen.

After the Office, a Prayer:

WE beseech thee, most merciful God, by the prayers and merits of the ever-blessed Virgin *Mary*, and all the Saints, to accept from us this office: if we have done any thing worthy of thy acceptance, propitiously regard it, and mercifully pardon all our neglects: Who livest, &c.

In going forth of thy House, say.

Shew me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice over-rule me. Perfect me in thy paths, that my steps may not deviate from them.

Entering into the Church.

O Lord, in the multitude of thy mercy I will enter into thy house, I will adore at thy holy temple, and confess to thy name.

In sprinkling of Holy Water.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

In presence of the Eucharist, a Prayer.

Hail true Body, born of the Virgin *Mary*, which truly suffered, and was offered upon the *Cross* for man; from whose pierced side flowed water and blood. Grant

we may taste thee in the trial of death. O sweet, O merciful Jesus, the Son of Mary, have mercy on me. Amen.

A Prayer before Mass.

O MOST indulgent Father of mercies, and God of all comfort, who hast not only once given us thy only Son to die upon the cross for our redemption, but wouldest that this oblation, most acceptable to thee, should daily be renewed in thy Church, to revive in us daily the fruit of his passion: Grant us, we beseech thee, so attentively and reverently to be present at this adorable mystery of thy goodness, that we may most effectually attain to the participation thereof. Through the same Lord.

The Blessing before Meat for Secular Persons.

Bless ye. R. Bless ye. *The Prayer.*

BLESS us, O Lord, and these thy gifts, which we are to receive of thy bounty. Through Christ our Lord. R. Amen.

Grace after Meat.

V. Bless we our Lord.

R. Thanks be to God.

The Prayer.

WE give thee thanks, almighty God; for these and all the benefits we have received, who livest and reignest, world without end. R. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *in secret.*

V. And

V. And lead us not into temptation.

R. But deliver us from evil.

V. The name of our Lord be blessed.

R. From henceforth and for ever.

Let us pray.

VOUCHSAFE, O Lord, for thy name's sake, to give everlasting life to all our benefactors. R. Amen.

V. May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

When thou goest to sleep, arming thyself with the Sign of the Cross, say,

IN the name of the Father, and of the Son, and of the Holy Ghost. *Then with thy hands joined before thy breast, say, Amen.* Blessed be the Holy and Undivided Trinity, now and for ever. Our Father. Hail Mary. I believe, With I confess, &c. as before, p. 260.

The Hymn.

Te Lucis ante Terminum.

O GOD, before the close of day,
We beg, thy usual mercies may
Direct us with thy purer light
Through all the dangers of the night.

Suppress our foe's infernal arts;
Lest sensual dreams defile our hearts
With vain deluding thoughts, that creep
On heedless minds disarm'd with sleep

In this, Almighty Father, hear,
Thro' Jesus Christ, thy Son, our pray'r;
Who

Who with the Holy Ghost and Thee,
Resides and reigns eternally.

Save us, O Lord, waking, and keep us
sleeping, that we may watch with Christ, and
rest in peace.

Preserve us, O Lord, as the apple of thy
eye, and protect us under the shadow of thy
wings.

Vouchsafe, O Lord, to keep us this night
without sin.

Have mercy on us, O Lord, have mercy
on us. Let thy mercy, O Lord, be on us,
as we have put our trust in thee.

Lord, hear my prayer. And let my cry
come to thee.

The Prayer.

VISIT, we beseech thee, O Lord, this
habitation, and drive far away from
it all snares of the enemy: let thy holy
Angels dwell therein, to preserve us in
peace, and thy blessing be upon us for ever.
Through our Lord Jesus Christ. Amen.

O Angel of God, to whose holy care I
am committed by the supreme clemency,
enlighten, defend and govern me, this night,
from all sin and danger. Amen.

The Blessing. May the almighty and mer-
ciful Lord, Father, Son, and Holy Ghost,
bless and keep us. *Amen.*

*A Preparatory Prayer before Sacramental
Confession.*

O Maker of Heaven and Earth, King of Kings, and Lord of Lords, who of nothing hast made me to thy image, and redeemed me with thy own most precious blood, whom I a sinner am not worthy to name, nor call upon, nor yet to think of in heart; I humbly pray thee, in thy clemency to look on me thy wicked servant, and have compassion on me, who shewedst mercy to the woman of *Canaan*, and *Mary, Magdalen*, who forgavest the *Publican*, and the penitent thief hanging on the cross. To thee, O most loving Father, I confess my sins, which, O Lord, if I would, I cannot hide from thee. Spare me, O Christ, whom I have lately much offended, in thought, word, and deed, and in all the ways wherein I a frail sinner could have offended, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore O Lord, I beseech thy clemency, who camest down from heaven for my salvation, who liftedst up *David* from the fall of sin; spare me, O Lord, spare me, O Christ, who spared'st *Peter* denying thee. Thou art my Creator, and my Redeemer, my Lord and my Saviour, my King and my God: thou art my hope and my trust, my support and my help, my comfort

fort and my strength, my defence and my deliverance, my life, my salvation and my resurrection, my light and my desire, my aid and my protection. I beseech and pray thee, help me and I shall be safe, govern and defend me, comfort and confirm me, raise up my spirits, enlighten me, and visit me: raise me, being dead, because I am thy creature and work, O Lord: despise me not, because I am thy servant and creature, and though evil, though unworthy, and a sinner, yet such as I am, whether good or evil, I am always thine. Unto whom shall I fly, if I go not to thee? if thou cast me off, who will receive me? if thou despisest me, who will look on me? acknowledge me therefore again, though unworthy; own me returning to thee, though I am vile and unclean. For if I am unclean, thou canst purify me: if I am blind, thou canst give me sight: if I am feeble, thou canst cure me: if I am dead and buried, thou canst revive me; because thy mercy is greater than my iniquity; greater is thy goodness than my wickedness: more thou canst pardon than I commit; and thou canst forgive more than I a sinner can offend. Therefore, O Lord, despise me not, nor observe the multitude of my iniquities, but, according to the multitude of thy tender mercies, have compassion on me, and be propitious to me a most wretched sinner.

Thou

Thou, who said'st, *I will not the death of a sinner, but rather that he be converted and live*; say to my soul, I am thy salvation. Convert me, O Lord, to thee, and be not angry with me. I beseech thee, O most clement Father, for thy mercy; I beseech and earnestly pray thee, that thou bring me to a good end, and at present to true penance, to a pure confession, and worthy satisfaction for all my sins. *Amen.*

A Prayer before Sacramental Confession.

RECEIVE my confession, O most bountiful and most merciful Lord Jesus Christ, the only hope of the salvation of my soul; and give me, I beseech thee, contrition of heart, and tears to my eyes, that I may day and night bewail all my sins with humility and purity of heart. Let my prayer, O Lord, approach in thy sight. If thou shalt be angry with me, what helper can I seek? Who will have mercy on my iniquities? Remember me, O Lord, who didst call the woman of *Canaan*, and the *Publican* to repentance, and didst receive *Peter* lamenting his sin: O Lord my God, accept my prayer: O good Jesus, Saviour of the world, who gavest thyself to the death of the cross, that thou mightest save sinners, regard me a wretched sinner, calling on thy name, and attend not so to my wickedness, that thou forget thy goodness. And if I have committed that for

which thou mayest condemn me, yet thou hast not lost that whereby thou mayest save me. Spare me therefore, O Lord, who art my Saviour, and have mercy on my sinful soul: loose all my bonds, and heal my wounds, O Lord Jesus. I desire thee, I seek thee; shew me thy face, and I shall be safe. Send forth therefore, O most loving Lord (through the merits of the most pure and immaculate ever Virgin *Mary* thy Mother, and of thy Saints) thy light and thy truth into my soul, which may truly shew me all my defects, which I ought to confess, and which may help and teach me to express them fully, and with a contrite heart. Who livest, &c,

A Method of Examination of Conscience, according to the threefold Duty we owe to God, to our Neighbour, and to Ourselves.

I. In Relation to God.

HAVE you, through your own fault omitted your morning or evening prayers, or neglected to make your daily examination of conscience? Have you prayed negligently? and with wilful distraction?--- Have you well spent your time, especially on Sundays and holidays, not in lazy lying a-bed, or any sort of idle entertainments, but in reading, praying, or other pious exercises? Have you spoke reverently of God, and all holy things? Have you not taken his name in vain, nor told untruths? Have you omitted

ted your duty for human respect, interest, complaisance, &c. Have you been zealous for God's honor, for justice, virtue and truth, and reprov'd such as do otherwise? Have you resigned your will to God in troubles, necessities, sickness, &c. Have you faithfully resisted all thoughts of infidelity, distrust, presumption, impurity, &c.

For Superiors.

Have you taken care that those under your charge have done the like, and not wanted any instructions necessary for their condition, nor time for prayers, or to prepare for the sacraments?

II. Relation to your Neighbour.

Have you disobeyed your superiors, murmured against their command, or spoke contemptibly of them? Have you been troubled, peevish, and impatient, when told of your faults, and corrected by them? or have you scorned their good advice, and censured their proceedings? Have you offended any by injurious or threatening words, or actions? Or lessened their reputation by any sort of detraction; and whether in any matter of concern? Or spread any reports, whether true or false, that expose your neighbour to contempt, or made him undervalued? Have you, by carrying stories backward and forward, caused discord and misunderstanding betwixt neighbours? Have you been sroward or peevish towards any,

in carriage, speech, or conversation? Or taken pleasure to anger and mortify them, and provoke them to swear, curse, or any ways offend God? Have you scorned or reproached them for their corporal or spiritual imperfections?

For Superiors.

Have you been excessive in reprehending others under your care; or have you been wanting in giving just reproof? Have you had charity to bear with their oversights and imperfections, and given them good counsel? Have you been solicitous for all under your charge; and duly provided both for soul and body?

III. In Relation to Yourself.

Have you been over eager in following your own will, in defending your own opinion in things indifferent, dangerous, or scandalous? Have you taken pleasure in hearing yourself praised, or given way to thoughts of vanity? Have you indulged yourself in overmuch ease, or any ways yielded to sensuality? Has your conversation been edifying and moderate; or have you been forward, proud, or troublesome to others? Have you spent overmuch time in play, useless employments, and thereby omitted or put off your devotion to unseasonable times.

Besides this orderly help for the better making your confession of smaller and daily sins, it behoves you to consider with great care, whether

whether any of your thoughts, words, or deeds arrived to be mortal ; or if you doubt they might be so, then must you so express them.

A Prayer after Confession.

I BESEECH thee, O Lord, let this my confession be acceptable to thee, by the intercession of blessed Mary thy mother, ever Virgin, and of all Saints, and whatever has now, or at other times, been wanting in me, of the sufficiency of contrition, of the purity and integrity of confession, let thy goodness and mercy supply, and, according to the same, vouchsafe to ratify in heaven that absolution, which has been here pronounced on earth. Who livest, &c.

A Prayer before receiving the Blessed Sacrament,

O Most merciful Lord Jesus Christ, I a sinner, presuming nothing on my own merits, but trusting in thy mercy and goodness, do fear and tremble to have access to the table of thy most sweet banquet : for I have a heart and body defiled with many crimes, a mind and tongue not duly guarded. Therefore, O good God ! O dreadful Majesty ! I a wretch in these straits, have recourse to thee, the fountain of mercy, I make haste to thee to be healed, I fly under thy protection : and him whom I cannot bear to be my judge, I hope to have my Saviour. To thee, Lord, I shew my wounds, to thee I discover

my shame. I know my sins are many and great, for which I fear. I trust on thy mercies, which are without number : look down upon me with the eyes of thy mercy, O Lord Jesus Christ, eternal King, God and Man, crucified for man : hear me graciously, hoping in thee, have mercy on me full of misery and sin, thou fountain of goodness, that can never be exhausted. Hail, saving victim, offered on the tree of the cross for me, and all mankind. Hail, noble and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Remember, O Lord, thy creature, whom thou hast redeemed with thy blood ; I repent that I have sinned, I desire to amend what I have done ; take away then from me, O most merciful Father, all my iniquities, that, purified in mind and body, I may worthily taste the Holy of Holies, and grant, that this body and blood, which I now intend, though unworthy, to receive, may be the remission of my sins, a perfect discharge of all crimes, a victory over evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body, against all the snares of my enemies. *Amen.*

Another Prayer of St Thomas of Aquine before receiving the Blessed Sacrament.

ALmighty and eternal God, behold I come to the sacrament of thy only begotten

gotten Son, our Lord Jesus Christ. I come as one sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of perpetual brightness; as one poor and needy, to the Lord of heaven and earth. I beseech thee, in the excess of thy infinite bounty, that thou vouchsafe to cure my infirmity, to wash away all that is defiling, to remove my blindness, to enrich my poverty, to cloath my nakedness, that I may receive thee the Bread of Angels, King of Kings, Lord of Lords, with so great reverence and humility, with so great contrition and devotion, with so great purity and faith, with such purpose and intention, as is expedient for the health of my soul: Grant me, I beseech thee, not only to receive the sacrament of our Lord's body and blood, but also the substance and virtue of it: O God, grant me so to receive the body of thy only begotten Son, our Lord Jesus Christ, which he took of the Virgin Mary, that I may be incorporated into his mystical body, and become a living member of it. O most loving Father, grant me for ever to behold the face of thy beloved Son, whom, now veiled here on earth, I intend to receive. Who together with thee, &c.

A prayer after receiving the Blessed Sacrament, by St. Thomas of Aquine.

I GIVE thee thanks, O Holy Lord, Father Almighty, Eternal God, who hast vouchsafed to replenish me a sinner, thy unworthy servant

servant, through no merits of mine, but by the only effects of thy mercy, with the precious body and blood of thy Son our Lord Jesus Christ: and I beseech thee, that this holy receiving may not be to me the increase of guilt to punishment, but as an effectual means for obtaining pardon. Let it be to me an armour of faith, and a shield of good will. Let it be the remedy of all my vices, a check to concupiscence and lust, an increase of charity, patience, humility and obedience, a firm defence against the deceits of all enemies, as well visible as invisible, a perfect rest of all motions, as well carnal as spiritual, a firm union to thee, one and true God, and a happy consummation of my end: and I beseech thee, that thou wilt vouchsafe to bring me, a sinner, to that unspeakable feast, where thou, with thy Son and Holy Ghost, art a true light to thy Saints, a compleat fulness, an everlasting gladness, an absolute joy, and a perfect felicity. Through Christ our Lord.

Another prayer after receiving the Blessed Sacrament, by St. Bonaventure,

WOUND now, dear Jesus, my heart, and all that is within me, with thy love and perfect charity, that my soul may ever languish and melt away with the desires of thee, have a longing after thy courts, desire to be dissolved, and be with thee. Grant, that my soul may hunger after thee,

thee, the bread of Angels, the food of holy souls, our daily and divine bread, abounding in all sweetness that can possibly delight the taste; let my heart always hunger and feed on thee, whom the Angels desire to see; and let the bowels of my soul be filled with the sweet taste of thee; let it always thirst after thee the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the river of pleasure, the riches of the house of God; let it always earnestly desire thee, seek thee, and find thee; let it tend to thee, come to thee, think on thee, speak of thee, and work all things to the praise and glory of thy name, with humility and discretion, with love and delight, with ease and affection, with perseverance to the end; and thou alone be always my hope, my whole confidence, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my odour, my delicious sweetness, my meat, my food, my refuge, my help, my wisdom, my portion, my possession, my treasure, in which my mind and heart may be always fixed and firm, so as not to be separated from thee. *Amen.*

Another prayer after receiving the Blessed Sacrament.

O Lord Jesus Christ, I humbly beseech thy unspeakable mercy, that this sacrament of thy body and blood, which I unworthy have received, may be to me a remedy

medy of my offences, a strength against frailties, a security against the dangers of the world, a means of pardon, and establishment of grace, a medicine of life, a memorial of thy passion, a nourishment against weakness, the *viaticum* of my pilgrimage. Let it guide me going, reduce me wandering, receive me returning again, uphold me stumbling, lift me up falling; and persevering, bring me into glory. O most high God, let the most blessed presence of thy body and blood so alter the taste of my heart, that, besides thee, it may at no time feel any sweetness, love any thing that is beautiful, seek any unlawful love, desire any comfort, admit any delight, be solicitous for honour, or fear any cruelty. Who livest and reignest one God, with the Father and the Holy Ghost, world without end. *Amen.*

Then say.

Deus propitius esto mihi peccatori.

Or,

God be merciful to me a sinner.

Devout prayers, or meditations upon the
Passion of our Lord.

A prayer of the particular Articles of the passion.

O Lord God, who for the redemption of the world, vouchsafest to be born, to be circumcised, to be reprobated by the *Jews*, betrayed with a kiss, to be bound like a malefactor, and like an innocent lamb to be

be led to slaughter, to be ignominiously brought before *Annas, Caiphas, Pilate* and *Herod*; to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stript of cloaths, fastned to the cross, placed between two thieves, to have vinegar and gall given thee to drink, to have thy side pierced through with a spear: thou, O Lord, by these most grievous pains, which I, though unworthy commemorate, and by thy sacred death and passion, free me from the pains of hell, and conduct me whither thy mercy did conduct the good thief crucified with thee, who, together with the Father and the Holy Ghost, livest and reignest for ever. *Amen.*

Another prayer.

O Lord Jesus Christ, to whose power all things submit, and whose will no one can resist; who vouchsafedst to be born, to die, and to rise again: by the mystery of thy most sacred body, by thy five wounds, and by the effusion of thy most precious blood, have mercy on us, as thou knowest it to be necessary for our souls and bodies: deliver us from the temptations of the devil, and from all things, in which thou knowest us to be distressed, keep and strengthen us to the end, in thy service, and give us true amendment, time of true repentance, and forgiveness of all our sins after death: make us brethren, sisters, friends and enemies, to
love

love one another ; and with all saints to rejoice without end in thy kingdom ; who livest and reignest, &c.

A prayer to the wounds of Christ.

I Beseech thee, O Lord Jesus, by those thy saving wounds, which thou didst receive upon the cross for our salvation, and out of which flowed that precious blood, wherewith we are redeemed ; wound, this my sinful soul, for which thou also vouchsafedst to die ; wound it with the fire of thy abundant charity, pierce my heart with thy love, that my soul may say to thee, I am wounded with thy charity, in such sort, that from the same wound of thy love, most abundant tears may flow from me day and night. Strike, O Lord, strike, I beseech thee this my hard heart, with thy holy and forcible love, and pierce it more deeply into the inner parts, with thy mighty force. Who livest and reignest world without end *Amen.*

Divine meditations upon the passion of Christ.

I. **O** Lord Jesus Christ, I adore thee hanging on the cross, wearing a crown of thorns on thy head, I beseech thee, that thy cross may deliver me from the striking Angel. *Amen.*

Our Father. Hail *Mary.*

II. O Lord Jesus Christ, I adore thee wounded upon the cross, to whom gall and vinegar was given to drink : I beseech thee,
that

that thy wounds may be a remedy to my soul. Amen.

Our Father. Hail *Mary*.

III. O Lord Jesus Christ, I beseech thee, for that bitterness which thou induredst upon the cross, for me a most wretched sinner, especially at that hour, when thy most generous soul departed from thy blessed body, have mercy on my soul at its departure, and bring it to life everlasting. *Amen*.

Our Father. Hail *Mary*.

IV. O Lord Jesus Christ, I adore thee descending to hell, and delivering the captive souls; I beseech thee, suffer me not to enter in thither. *Amen*.

Our Father. Hail *Mary*.

V. O Lord Jesus Christ, I adore thee laid in the sepulchre, embalmed with myrrh and spices; I beseech thee, that thy death may be my Life. *Amen*.

Our Father. Hail *Mary*.

VI. O Lord Jesus Christ, I adore thee rising from the dead, ascending to heaven, and sitting at the right hand of thy Father; I beseech thee, that I may deserve to follow thee thither, and to be presented. *Amen*.

Our Father. Hail *Mary*.

VII. O Lord Jesus Christ, the good Shepherd, preserve the just, justify sinners, have mercy on all the Faithful, and be merciful to me a sinner. *Amen*.

Our Father. Hail *Mary*.

Of the Seven Words which Christ spoke, hanging on the Cross.

A Prayer.

O Lord Jesus Christ, Son of the living God, who hanging on the cross saidst, *Father, forgive them, for they know not what they do*: Grant that I, for the love of thee, may pardon all that do evil to me. Thou who saidst to the thief, *This day thou shalt be with me in paradise*: Grant me so to live, that at the hour of my death, thou mayst say to me, *This day shalt thou be with me in paradise*. Thou who saidst to thy Mother, *O Woman, behold thy Son*; and forthwith to thy Disciple, *behold thy Mother*: Grant that thy love and true charity may associate me to thy Mother. Thou who saidst, *Eli, Eli, lama sabachthani*, that is to say, *My God, my God, why hast thou forsaken me?* Grant me to say, in all my tribulation and anguish, *My Father, my Lord, have mercy on me a sinner, and help me, my King, and my God, who didst redeem me with thy precious blood*. Thou who saidst, *I thirst*; Grant that I may always thirst after thee the fountain of living water. Thou who saidst, *Father, into thy hands I commend my spirit*; receive me returning to thee. Thou who saidst, *It is finished*; grant I may deserve to hear that most sweet voice of thine, viz. *Come, my Love, my Dear, my Spouse, come, that thou mayest ascend with me to feast, to rejoice, and dwell with my*
Angels

Angels and Saints in my kingdom, world without end. Amen.

SALUTATIONS to all the Parts of Christ, and a Recommendation of one's self to him.

HAIL, awful Head of our Lord Jesus Christ, to be dreaded by all powers, yet crowned with thorns, and cudgelled with a cane for us. Hail, most beauteous face of our Saviour the Lord Jesus Christ, disfigured for us with spittle and buffets. Hail, most gracious eyes of our Saviour the Lord Jesus Christ, bathed in tears for us. Hail, mellifluous mouth and throat of our Lord Jesus Christ, drenched for us with gall and vinegar. Hail, most noble ears of our Saviour the Lord Jesus Christ, tormented for us with affronts and reproaches. Hail, submissive neck of Jesus Christ, cuffed for us, and his most sacred back torn for us with scourges. Hail, venerable hands and arms of our Lord Jesus Christ, racked for us upon the cross. Hail, meekest breast of our Saviour the Lord Jesus Christ, overwhelmed with trouble for us in his passion. Hail, glorious side of our Lord Jesus Christ, laid open for us with a soldier's spear. Hail, refuge of mercy, the sacred knees of our Saviour, the Lord Jesus Christ, bent for us in prayer. Hail, adorable feet of our Saviour the Lord Jesus Christ, bored through with nails for us. Hail, all the whole body of Je-

fus Christ, hanged up, wounded, and dead upon the cross, and buried for us. Hail, most precious blood, shed for us from the body of our Saviour the Lord Jesus Christ. Hail, most holy soul of our Lord Jesus Christ, recommended into his Father's hands for us upon the cross. With the same recommendation I this day, and every day, do recommend to thee my soul, my life, my heart and body, all my senses and actions; all my friends, benefactors (children) and relations; the souls of my parents (brethren and sisters) and of all my friends and enemies: that thou wilt please to protect, deliver, and defend us from all the deceitful snares of our enemies, both visible and invisible, now and for ever. Amen.

A Prayer to the blessed Virgin Mary.

I BESEFCH thee, O holy *Mary*, Mother of God, most full of pity, the daughter of the highest King, Mother most glorious, Mother of orphans, the comfort of the afflicted, the way of them that go astray, the safety of all that trust in thee, a Virgin before child-bearing, a Virgin in child-bearing, and a Virgin after child-bearing, the fountain of mercy, the fountain of health and grace, the fountain of comfort and pardon, the fountain of piety and joy, the fountain of life and forgiveness: by that holy, unspeakable gladness, by which thy spirit did rejoice at that hour, wherein the Son of God was by
 the

the Angel *Gabriel* declared to thee, and conceived: by that holy unspeakable humility, in which thou didst answer the Archangel *Gabriel*, *Behold the handmaid of our Lord, be it to me according to thy word*: By that divine mystery, which the Holy Ghost did then work in thee: By that unspeakable grace, pity, mercy, love and humility, by which thy Son our Lord Jesus Christ came down to take human flesh in thy most venerable womb: By the fifteen most glorious joys, which thou hadst of thy Son our Lord Jesus Christ: By that holy and great compassion, and most bitter grief of heart, which thou hadst when thou didst behold thy Son our Lord Jesus Christ stripped before the Cross, and lifted up on the same, hanging, crucified, wounded, thirsting, and the most bitter drink of gall and vinegar put unto his mouth; heardst him cry *Eli*, and didst see him die: By those five wounds of thy same Son, by the shrinking of thy bowels through the extreme grief of his wounds; by the sorrow which thou hadst, when thou didst behold him wounded: By the fountains of his blood, by all his passion, and sorrow of thy heart; and by the fountains of thy tears, That thou vouchsafe to come with all the saints and elect of God, and hasten to my help and counsel, in all my prayers and petitions, in all my distresses and necessities, as also in all those things wherein I am to act, speak, or

think, all the days and nights, hours and moments of my life, and obtain for me, thy servant, of thy beloved Son our Lord Jesus Christ, the accomplishment of all virtues, with all mercy and consolation, all counsel and aid, all benediction and sanctification, all salvation, peace and prosperity, all joy and gladness, abundance of all spiritual goods, sufficiency of corporal and grace of the Holy Ghost. Prevail with the same Holy Spirit, to dispose of me in all occurrences, to guard my soul, to govern and protect my body; to stir up my mind, to order my manners, to approve my acts, suggest holy thoughts, and pardon the evil I have done; to amend the present, and moderate things to come; to bestow on me an honest and chaste life, to grant me faith, hope, and charity, to make me firmly believe the articles of faith, and observe the precepts of the law, to rule and protect the senses of my body, to deliver me on all occasions from mortal sin, and to be my defence till the last hour of my life. Make this your intercession, O sacred Virgin, Mother of God, and Mother of mercy, that he may graciously admit my prayer, and grant me life everlasting. Amen.

Another Prayer to the blessed Virgin, and to St. John the Evangelist.

O UNTOUCHED, and for ever blessed, singular and incomparable Virgin Mary, Mother of God, most grateful temple of God,
the

the sanctuary of the Holy Ghost, the gate of the kingdom of heaven, by whom, next to God, the whole world liveth. Incline, O Mother of mercy, the ears of thy pity, to my unworthy supplications, and be propitious to me a most wretched sinner; and be thou my merciful helper in all things. O most blessed *John*, the familiar friend of Christ, who by the same Lord Jesus Christ was chosen a Virgin, and among the rest more beloved, above all instructed in the heavenly mysteries, for thou wert made a most worthy Apostle and Evangelist; thee also I call upon, with *Mary* the Mother of the same Lord Jesus Christ our Saviour, that thou vouchsafe to afford me thy aid, with hers. O! ye two Celestial Gems, *Mary* and *John*. O! ye two lights divinely shining before God, chase away by your bright beams the clouds of my offences. For you are those two, in whom the only begotten Son of God, for the merit of most sincere virginity, hanging upon the cross, confirmed the privilege of his love, saying thus to the one of you, *Woman, behold thy Son*; and then to the other, *Behold thy Mother*. In the sweetness therefore of this most sacred love, through which by our Lord's own mouth, as mother and son, you were joined in one; I, a most wretched sinner, recommend this day to you both my body and soul; that at all hours and moments, internally and externally, you vouchsafe

vouchsafe to be my constant guardians, and my devout intercessors to God: Ask earnestly for me, I beseech you, health of body and soul: Procure, I beseech you, procure by your glorious prayers, that the pure Spirit, the best Giver of Graces, may vouchsafe to visit my heart and dwell therein; may thoroughly purge me from all filth of vice; enlighten and adorn me with sacred virtues; cause me perfectly to stand and persevere in the love of God and my neighbour; and, after the course of this life, may the most benign Comforter bring me to the joys of his elect: Who, with God the Father, and the Son, liveth and reigneth, world without end. *Amen.*

The Complaint of the B. Virgin Mary.

Stabat Mater dolorosa.

UNDER the world-redeeming rood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.
As that stream'd down from ev'ry part,
Of all his wounds she felt the smart:
What pierc'd his body, pierc'd her heart.
Who can with tearless eyes look on,
When such a Mother such a Son
Wounded and gasping does bemoan?
O worse than *Jewish* heart, that cou'd
Unmov'd behold the double flood
Of *Mary's* tears and *Jesus'* blood.

Alas!

Alas ! Our sins they were, not his,
In this atoning sacrifice ;
For which he bleeds, for which he dies.

When graves did open, rocks were rent,
When Nature and each element
His torments and her grief resent ;
Shall man, the cause of all his pain,
And all her grief ; shall sinful man
Alone insensible remain ?

Ah pious Mother ! teach my heart
Of sighs and tears the holy art ;
And in thy grief to bear a part.

That sword of grief which did pass thro'
Thy very soul, O may it now
One kind wound on my heart bestow.

Great Queen of Sorrows ! In thy train
Let me a mourner's place obtain,
With tears to cleanse a sinful stain.

To heal the leprosy of sin,
We must the cure with tears begin :
All flesh corrupts without their brine :

Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve like thee.

O ! May the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene Affections drown !

Those wounds which now the stars outshine
Those furnaces of love divine
May they our drossy souls refine.

And on us such impresson make,
That we of suff'ring for his sake,
May joyfully our portion take,

Let us his proper badge put on,
 Let's glory in the cross alone;
 By which he marks us for his own.

That when the last Assizes come
 For ev'ry man to hear his doom,
 On his right-hand we may find room.

O! hear us, *Mary*; *Jesus*, hear
 Our humble prayers, secure our fear,
 When thou in judgment shalt appear.

Now give us sorrow, give us love;
 That so prepar'd we may remove,
 When call'd from this, to the blest world
 above.

V. The sword of grief has penetrated thy
 soul.

R. That out of many hearts cogitations
 might be revealed.

The Prayer.

WE beseech thee, O Lord Jesus Christ,
 that the blessed Virgin *Mary*, thy
 Mother, may interceed for us with thy cle-
 mency, both now and at the hour of our
 death, who, at the hour of thy passion, had
 her most holy soul run through with the
 sword of sorrow. Who livest and reignest
 with the Father and Holy Ghost, one God,
 world without end. *Amen.*

A Recommendation to the Virgin Mary.

O Holy *Mary*, I recommend myself, my
 soul and body, to thy blessed trust and
 singular custody, and into the bosom of thy
 mercy,

mercy, this day, and daily, and at the hour of my death: and I commend to thee all my hope and comfort; all my distresses and miseries, my life, and the end thereof; that, by thy most holy intercession and merits, all my works may be directed and disposed, according to thine and thy Son's will. *Amen.*

Another Prayer to the Virgin.

O Mary, Mother of God, and gracious Virgin, the true Comforter of all afflicted persons, crying to thee; by that great joy, wherewith thou wert comforted, when thou didst know our Lord Jesus was gloriously risen from the dead the third day; be a comfort to my soul, and vouchsafe to help me with thine, and God's only begotten Son, in that last day, when I shall rise again with body and soul, and shall give account of all my actions: to the end I may be able by thee, O pious Mother and Virgin, to avoid the sentence of perpetual damnation, and happily come to eternal joys with all the elect of God. *Amen.*

A Prayer of St. Gregory, Pope.

O Good Jesus, the word of the Father, the brightness of thy Father's glory, whom Angels desire to behold; teach me to do thy will, that, guided by thy good Spirit, I may come to that blessed city, where there is everlasting day, and unity of spirit,
where

where there is certain security, and secure eternity, eternal tranquillity, quiet felicity, and happy sweetness, and sweet rest : where thou, with the Father and the Holy Ghost, livest and reignest, world without end. *Amen.*

A Prayer to Jesus.

O Good Jesus, O most bountiful Jesus, O most sweet Jesus, O Jesus the Son of the Virgin *Mary*, full of mercy and pity : O sweet Jesus, according to thy great mercy, have mercy on me ; O most clement Jesus, I humbly beseech thee, by that precious blood, which thou didst shed for sinners, that thou wash away all my iniquities, and look upon me wretched and unworthy, humbly craving pardon, and calling on this holy name Jesus. O name of Jesus, a sweet name ! O name of Jesus, name of delight ! O name of Jesus, name of comfort ! For what is Jesus but a Saviour ? Therefore Jesus, for thy holy name, be to me a Jesus, and save me ; suffer me not to be damned, whom thou hast created of nothing ; O good Jesus, let not my iniquity be my destruction, whom thy almighty goodness has made ! O sweet Jesus, acknowledge that which is thine, and wipe away that which belongs not to thee. O most bountiful Jesus, have mercy on me, while it is time of mercy. Condemn me not in the time of judgment. For what profit will be in my blood, while I shall

shall descend into eternal corruption? The dead, O Lord Jesus, shall not praise thee, nor all those that go down into hell. O most loving Jesus! O Jesus most desired! O meekest Jesus! O Jesus, Jesus, Jesus! Let me enter into the number of thy elect. O Jesus, the salvation of those that believe in thee! O Jesus, the comfort of such as fly to thee! O Jesus, the sweet remission of all sins! O Jesus, the Son of the Virgin *Mary*, pour into me grace, wisdom, charity, chastity and humility, that I may perfectly love thee, praise thee, enjoy thee, serve thee, and glory in thee, and all who call on thy name, which is Jesus.

A Prayer of St. Thomas of Aquine.

GRANT me, O merciful God, fervently to desire such things as are pleasing to thee, prudently to search them; truly to acknowledge, and perfectly to accomplish them, to the praise and glory of thy name. Order my state; and whatsoever thou requirest me to do, grant me to know it. And grant that I execute it, as is expedient for my soul; grant, O Lord my God, that I fail not betwixt prosperity and adversity; that in the former I be not too much puffed up, nor in the latter too much depressed; that I rejoice and grieve at nothing, but that which leads unto thee, or separates from thee. That I covet to please none, nor fear to dis-

D d

please

please any, but thee. Let all transitory things, O Lord, become vile to me, and let all things that are thine, be dear to me for thy sake, and thou, O God, above all. Let that joy be uneasy to me, which is without thee; and let me not desire any thing, that is out of thee. Let that labour delight me, O Lord, which is for thee; and let all ease be tedious to me, which is without thee. Grant me, O Lord, frequently to direct my heart to thee; and with sorrow to resent my failings with a purpose of amendment. Make me, O Lord God, obedient without contradiction, poor without defect, chaste without corruption, patient without murmuring, humble without hypocrisy, merry without dissolution, sad without dejection, sober without moroseness, quick without lightness, fearful without despair, true without deceit, working good things without presumption; to correct my neighbour without pride of mind, and to edify him in word and example without dissimulation. Give me, O Lord God, a watchful heart, that no curious imaginations may lead me away from thee. Give me a noble heart, that no unworthy affection draw me downward. Give me an upright heart, which no sinister intention may draw out of the way. Give me an invincible heart, which no tribulation may overcome. Give me a free heart, which no perverse nor violent affection may claim. Grant me, O Lord
my

my God, an understanding, knowing thee; a diligence, seeking thee; a wisdom, that may find thee out; a conversation, pleasing thee; a perseverance, faithfully expecting thee; and a confidence, finally embracing thee; to be pierced with thy pains through penance; to use thy benefits in this warfare by grace; and at length by glory to enjoy thy happiness in heaven; who with, &c.

Another Prayer of St. Thomas, before Study.

O Unspeakable Creator! who, out of the treasure of thy wisdom, hast ordained three hierarchies of Angels, and placed them in a wonderful order above the heaven; and hast most wisely distributed the parts of the world; Thou, I say, who art called the true fountain of light and wisdom, and the highest beginning, vouchsafe to pour upon the darkness of my understanding, in which I was born, the double beam of thy brightness, removing from me all darkness of sin and ignorance. Thou, who makest eloquent the tongues of the dumb, instruct my tongue, and pour into my lips the grace of thy blessing; give me quickness of understanding, capacity of retaining, subtilty of interpreting, facility in learning, and copious grace of speaking: guide my going in, direct my going forward, and accomplish my going forth. Through Christ our Lord. *Amen.*

A Prayer in Affliction.

O MOST sweet Lord Jesus Christ, true God, who, from the bosom of the Almighty Father, wert sent into the world to release sinners, to redeem the afflicted, to deliver the imprisoned, to gather the dispersed, to reeal strangers to their country, to have mercy on the contrite in heart, to comfort the sorrowful and mourning; vouchsafe, O Lord Jesus Christ, to absolve and deliver me, thy servant, out of the affliction and tribulation into which I am fallen: and thou, O Lord, who from God the Father Almighty hast received mankind, inasmuch as thou art man, into thy protection, and hast of thy pity, by thy cruel passion, after a wonderful manner, purchased paradise for us with thy precious blood, and hast made peace between Angels and men; thou, O Lord Jesus Christ, vouchsafe to establish and confirm agreement and peace between me and my enemies, and to shew thy grace upon me, and to pour upon me thy mercy; and vouchsafe to extinguish and mitigate all the hatred and anger of my enemies, which they have against me, as thou tookest away the anger and hatred of *Esau*, which he had against his brother *Jacob*: even so, O Lord Jesus Christ, vouchsafe to stretch over me, thy servant, thy arm and thy grace, and deliver me from all that hate me. And thou, O Lord
Jesus

Jesus Christ, as thou didst deliver *Abraham* from the hands of the *Chaldeans*; and his son *Isaac* from being offered in sacrifice with the ram; and *Jacob* from the hand of *Esau* his brother; and *Joseph* from the hands of his brethren; *Noah* by the ark from the flood; and *Lot* from the city of *Sodom*; and thy servants *Moses* and *Aaron*, and the people of *Israel*, from the hand of *Pharaoh*, and from the bondage of *Egypt*; King *David* from the hand of *Saul*, and of *Goliath* the giant; *Susanna* from false crime and accusation; *Judith* from the hand of *Holofernes*; *Daniel* from the den of lions; the three children, *Sidrach*, *Misach*, and *Abednago*, from the furnace of burning fire; *Jonas* from the whale; and the daughter of the woman of *Canaan*, who was tormented by the Devil; and *Adam* from the deep pit of Hell, by thy most precious blood; and *Peter* from the sea; and *Paul* from his bonds: even so, O most sweet Lord Jesus Christ, Son of the living God, vouchsafe to deliver me thy servant from all my enemies, and come speedily to my help, by thy holy benefits, by thy holy incarnation of the Virgin *Mary*, by thy holy nativity, by thy hunger, by thy thirst, by thy cold, by thy heats, by thy labours and afflictions, by the affronts and buffets, by the scourges, by the nails, by the lance, by the thorny crown, by the drinking of gall and vinegar, by the most cruel death of the cross,

by the seven words, which, hanging on the cross, thou spakest, to wit, to God the Father Almighty, *Forgive them, for they know not what they do.* Thou saidst, O Lord, to the thief hanging on the cross, *Amen, Amen,* I say to thee, *This day thou shalt be with me in paradise.* Thou saidst, O Lord, to thy Father, *Eli, Eli, lama sabañthani,* which is interpreted, *My God, my God, why hast thou forsaken me?* Thou saidst, O Lord, to thy Mother, *Woman, behold thy Son;* then to thy Disciple, *Behold thy Mother,* shewing thyself to have care of thy friends. Thou saidst, O Lord, *I thirst,* to wit, the salvation of holy souls, which were in *Limbo,* and with desire of ours. Thou saidst, O Lord, to thy Father, *Into thy hands I commend my spirit.* Thou saidst, O Lord, *It is consummate;* signifying thy labours and sorrows now to be ended, which thou tookest upon thee for us sinners. For these therefore, I beseech thee, O Lord Jesus Christ, my Redeemer, that thou keep me thy servant from the malignant enemy, and from all danger here in this present world, and in that to come. Defend me by thy descending into Hell, by thy holy resurrection, and the often comforting thy disciples; by thy wonderful ascension; by the coming of the Holy Ghost the Comforter; by the day of dreadful judgment: by all these hear me, O Lord, and by all thy benefits, and also for all thy
benefits

benefits bestowed on me thy servant, for that thou hast made me of nothing, thou hast produced me, and perfectly guided me unto thy holy faith, and hast defended me against the temptations of the Devil, promising eternal life. For these and all other, which eye has not seen, nor ear heard, nor has ascended into the heart of man, I beseech thee, O sweetest Lord Jesus Christ, that thou vouchsafe to deliver me thy servant, now and ever, from all perils of body and soul, for thy pity and mercy's sake; and, after the course of this life, vouchsafe to bring me to thee, the living and true God, who livest and reignest, world without end. Amen.

A Psalm in Tribulation.

PSALM 90. Qui habitat.

This Psalm, which most probably is of David's making, tho' some attribute it to Moses, is full of useful Instructions. It was upon the Occasion of some great Danger that David made this Psalm in the Manner of a Dialogue, where the Prophet, the just Man, and our Lord speak by turns.

HE that dwells in the help of the highest, shall abide in the protection of the God of Heaven.

He shall say to our Lord, Thou art my protector; my refuge and my God; I will hope in him.

Because he shall deliver me from the snare of the hunters, and from the harsh word.

With

With his shoulders he shall overshadow thee ; and under his wings thou shalt hope.

As with a shield shall his truth compass thee ; thou shalt not be afraid of terrors by night.

Nor of the arrow that flies by day, nor of mischief that comes by night, nor of incursion, or the noon-day Devil.

A thousand shall fall on thy side, and ten thousand on thy right hand ; and to thee those things shall not approach.

But thou shalt consider with thy eyes, and see the reward of sinners.

Because thou, O Lord, art my hope, thou hast made the Highest thy refuge.

There shall no evil come to thee ; and the scourge shall not approach to thy tabernacle.

Because he has given his Angels charge over thee ; that they keep thee in all thy ways.

In their hands they shall bear thee, lest perhaps thou hurt thy foot against a stone.

Upon the asp and basilisk thou shalt walk ; and tread upon the lion and dragon.

Because he hath hoped in me, I will deliver him ; I will protect him, because he has known my name.

He has cried to me, and I will hear him : I am with him in tribulation, I will deliver and glorify him.

With

With length of days I will replenish him,
and will shew him my salvation.

Glory be to the Father, &c.

A Prayer.

O GOD, who despisest not the tears of the contrite, nor the sighs of them that mourn, attend to the prayers we pour forth to thee in our tribulation, and mercifully hear them, that whatever devils or men design against us, may be brought to nothing, and be crushed by the effects of thy goodness: so that being hurt by no adversities, but delivered from all tribulation and distress, we may render thanks to thee in thy church. Forgive, O Lord, our sins, and grant us the mercy we ask: Have regard to our miseries, break our bonds, blot out our offences, behold our tribulation, repel our adversity, and, granting the effect of our petition, graciously hear our prayers. Thro' our Lord.

The Creed of Athanasius.

WHOEVER desires to be saved, it is necessary before all things, that he hold the Catholic faith.

Which except every one shall keep whole and inviolate, he shall without doubt eternally perish.

And this is the Catholic faith, that we worship one God in Trinity, and Trinity in Unity.

Neither

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father; another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is one, the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, such is the Holy Ghost.

The Father is uncreated, the Son uncreated, the Holy Ghost uncreated.

The Father is incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father is eternal, the Son eternal, the Holy Ghost eternal.

And yet not three eternals, but one eternal.

As there are not three uncreateds, nor three incomprehensibles; but one uncreated, and one incomprehensible:

Even so the Father is almighty, the Son almighty, the Holy Ghost almighty.

And yet not three almighties, but one almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet there are not three Gods, but one only God.

So the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And

And yet there are not three Lords, but one Lord.

For as we are compelled by Christian truth, to acknowledge each person severally to be God and Lord; so we are forbid by the Catholic religion to say there are three Gods or Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

The Holy Ghost is of the Father and the Son; not made nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And yet in this Trinity nothing is before nor after; nothing greater or lesser; but the whole three persons are co-eternal, and co-equal.

So that throughout all, as is abovesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore, who desires to be saved, let him believe thus of the Trinity.

But it is necessary to eternal salvation, that he faithfully believe the incarnation also of our Lord Jesus Christ.

The right faith therefore is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

He

He is God of the substance of the Father, begotten before all times, and man of the substance of his Mother, born in time.

Perfect God and perfect man, subsisting of a reasonable soul, and human flesh.

Equal to the Father, according to his Godhead: less than the Father, according to his humanity.

Who, although he be God and Man, yet is he not two, but one Christ.

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God.

One altogether, not by confusion of substance, but by unity of person.

For as a reasonable soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into Heaven, sits at the right-hand of God the Father Almighty; from thence he is to come to judge the quick and the dead.

At whose coming all men shall rise with their bodies, and render account of their deeds.

And they, who have done good, shall go into life everlasting; but they, who have done evil into everlasting fire.

This is the catholic faith, which except every one shall faithfully and firmly believe, he cannot be saved.

The Passion of our Lord Jesus Christ, according to St. *Matthew*, Chap. xxvi.

Which is said by the Church on Palm-Sunday.

AT that time Jesus said to his disciples, you know that after two days will be the paschal feast, and the Son of Man shall be delivered to be crucified. Then were gathered together the Chief Priests and Ancients of the people, into the court of the High Priest, who was called *Caiphas*: and they consulted, how they might by some wile apprehend Jesus, to kill him. But they said, not on the festival day, lest perhaps there may be a tumult among the people. And when Jesus was in *Bethania*, in the house of *Simon* the leper, there came to him a woman, having an alabastrer box of precious ointment, and poured it out upon his head, as he sat at the table. And the disciples seeing it, had indignation, saying, whereto is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, why do you molest this woman? for she has wrought a good work upon me: for the poor you have always with you, but me you have not always; for she, in pouring this ointment upon my body, has done it to bury me. *Amen*, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she has done shall

he reported for a memory of her. Then went one of the Twelve, who was called *Judas Iscariot*, to the Chief Priests, and said to them, What will you give me, and I will deliver him to you? But they appointed to him thirty pieces of silver. And from that time he sought opportunity to betray him. And the first day of the *Azys*, the Disciples came to Jesus, saying, Where wilt thou, that we prepare for thee to eat the pasch? But Jesus said, Go into the city, to a certain man, and say to him, The Master saith, My time is at hand, with thee do I make the pasch with my Disciples. And the Disciples did as Jesus appointed them; and they prepared the pasch. But when it was evening, he sat down with his twelve Disciples. And while they were eating, he said, *Amen*, I say to you, that one of you will betray me. And they being very sad, began every one to say, Is it I, Lord? But he answering said, he that dips his hand with me in the dish, he will betray me. The Son of Man indeed goes, as it is written of him; but woe be to that man by whom the Son of Man shall be betrayed; it were good for him, if that man had not been born. And *Judas*, that betrayed him, said, Is it I, Rabbi? He said to him, thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke; and he gave to his Disciples, and said, Take ye and eat; this is my body. And
taking

taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many to remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day, when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went forth to mount *Olivet*. Then Jesus said to them, All you shall be scandalized in me this night: for it is written, I will strike the pastor, and the sheep of the flock shall be dispersed: but after I shall rise again, I will go before you into *Galilee*. And *Peter* answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him; *Amen*, I say to thee, that this night, before the cock crow, thou wilt deny me thrice. *Peter* says to him; Though I should die with thee, I will not deny thee. Likewise also said all the Disciples. Then Jesus comes with them into a village called *Gethsemani*; and he said to his Disciples, Sit you here, till I go yonder and pray. And taking to him *Peter*, and the two sons of *Zebedee*, he began to wax sorrowful, and to be sad. Then he saith to them, My soul is sorrowful even to death; stay here, and watch with me. And being gone forward a little, he fell on his face, praying, and saying, My Father, if it be possible, let this chalice pass from me; ne-

vertheless, not as I will, but as thou wilt. And he comes to his Disciples, and finds them sleeping; and he says to *Peter*, Even so? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is ready, but the flesh weak. Again the second time he went and prayed, saying, My Father, if this chalice may not pass, but I must drink it, thy will be done. And he comes again and finds them sleeping, for their eyes were become heavy; and leaving them, he went again, and prayed the third time, saying the self-same word. Then he comes to his Disciples, and says to them, Sleep ye now, and take rest; behold the hour approaches, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold he approaches, that shall betray me. As he yet spoke, behold *Judas*, one of the Twelve, came, and with him a great multitude, with swords and clubs, sent from the Chief Priests, and the Ancients of the people. And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. And forthwith coming to Jesus, he said, Hail, Rabbi, and kissed him. And Jesus said to him, Friend, for what art thou come? Then they drew near, and laid hands on Jesus, and held him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking
the

the servant of the High Priest, cut off his ear. Then Jesus says to him, Put thy sword into its place, for all that take the sword, shall perish by the sword. Thinkest thou, that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? How then shall the scriptures be fulfilled, that so it must be done? In that hour Jesus said to the multitudes, you are come out, as it were to a thief, with swords and clubs, to apprehend me: I sat daily with you, teaching in the temple, and you laid no hands on me. And all this was done, that the scriptures of the prophets might be fulfilled. Then the Disciples, all leaving him, fled. But they taking hold of Jesus, led him to *Caiphas* the High Priest, where the Scribes and Ancients were assembled. And *Peter* followed him afar off, even to the court of the High Priest. And going in, he sat with his servants, that he might see the end. And the Chief Priest and the whole Council sought false witnesses against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said, This man said, I am able to destroy the temple of God, and after three days to build it again. And the High Priest rising up, said to him, Answerest thou nothing to the things which these testify against thee? But Jesus held his peace.

And the High Priest said to him, I adjure thee by the living God. that thou tell us. if thou be Christ the Son of God. Jesus said to him, Thou hast said it: nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the High Priest rent his garments, saying, He has blasphemed; what need we witnesses any further? Behold, now ye have heard a blasphemy: How think you? But they answering, said, He is guilty of death. Then did they spit on his face, and buffeted him, and others struck his face with the palms of their hands, saying, Prophecy to us, O Christ, who it is that struck thee? But *Peter* sat without, in the court, and there came to him a maid, saying, Thou also wert with Jesus the *Galilean*: but he denied it before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him; and she says to them that were there, And this fellow also was with Jesus the *Nazarite*: and again he denied it with an oath, that I know not the man. And after a while they came that stood by, and said to *Peter*, Surely thou also art of them; for even thy speech does betray thee. Then he began to curse and swear, that he knew not the man. And immediately the cock crew. And *Peter* remembred the word of Jesus, which he had said, Before the cock crow, thou

thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the Chief Priests and Ancients of the people, consulted together against Jesus, that they might put him to death. And they brought him bound, and delivered him to *Pontius Pilate* the President. Then *Judas*, that betrayed him, seeing that he was condemned, repenting, returned the thirty silver pieces to the Chief Priests and Ancients, saying, I have sinned, betraying just blood. But they said, What is that to us? Look thou to it. And casting down the silver pieces in the temple, he departed, and went and hanged himself with a halter. And the Chief Priests having taken the silver pieces, said, It is not lawful to cast them into the *Corbona*, because it is the price of blood. And after they had consulted together, they bought with them a Potter's field, to be a burying-place for strangers. For this cause that field was called *Haceldama*; that is, the field of blood, even to this present day. Then was fulfilled that which was spoken by *Jeremy* the Prophet, saying, And they took the thirty pieces of silver, the price of the prized, whom they did purchase of the children of *Israel*, and they gave them for a Potter's field, as the Lord did appoint to me. And Jesus stood before the President, and the President asked him, saying, Art thou the King of the *Jews*? Jesus says to him, Thou sayest

sayest it. And when he was accused by the Chief Priests and Ancients, he answered nothing. Then *Pilate* says to him, Dost thou not hear, how great testimonies they alledge against thee? And he answered him not to any word: so that the President wondered exceedingly. And upon the solemn day, the President had a custom to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called *Barabbas*. They therefore being gathered together, *Pilate* said, Whom will you that I release to you? *Barabbas* or Jesus, that is called Christ? For he knew, that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in my sleep for him. But the Chief Priests and Ancients perswaded the people to ask *Barabbas*, and make Jesus away. And the President answering, said to them, Whether of the two will you have released to you? But they said *Barabbas*. *Pilate* says to them, What shall I do then with Jesus, that is called Christ? They say all, Let him be crucified. The President said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified. And *Pilate* seeing that he prevailed nothing, but rather that all tended to tumult; taking water, he washed his hands before

before the people, saying, I am innocent of the blood of this just man; look ye to it. And the whole people answering, said, His blood be upon us, and upon our children. Then he released to them *Barabbas*; and having scourged Jesus, delivered him to them to be crucified. Then the President's soldiers taking Jesus into the palace, gathered together to him the whole band; and stripping him, put a scarlet cloak about him, and plating a crown of thorns, put it on his head, and a reed in his right hand; and bowing their knee before him, they mocked him, saying, Hail, King of the *Jews*: and spitting upon him, they took the reed, and struck his head: and after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And in going, they found a man of *Cyrene*, named *Simon*, whom they forced to take up his cross. And they came into the place, which is called *Golgotha*, which is the place of *Calvary*. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. And they that crucified him, divided his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, saying, They divided my garments among them, and for my vesture they did cast lots. And they sat and watched him. And they put over his head his cause written, *This is Jesus*

Jesus the King of the Jews. Then were crucified with him two thieves, one on the right-hand, and one on the left. And they that passed by blasphemed him, shaking their heads, and saying, Vah ! thou that destroyed the temple of God, and in three days dost build it again, save thyself : if thou be the son of God, come down from the cross. In like manner also the Chief Priests, with the Scribes and Ancients mocking, said, he saved others, himself he cannot save : if he be the King of *Israel*, let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him, if he will ; for he said, that I am the Son of God. And the thieves also, that were crucified with him, reproached him in the like manner. And from the sixth hour, there was darkness made on the whole earth, to the ninth hour ; and about the ninth hour, Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabaſthani ?* that is, My God, My God, why hast thou forsaken me ? and certain, that stood there and heard, said, he called *Elias*. And immediately one of them running, took a sponge, and filled it with vinegar ; and put it on a reed, and gave him to drink. And others said, Stay, let us see whether *Elias* comes to deliver him. And Jesus again crying with a mighty voice, **YIELDED UP THE GHOST.** And behold the veil of the temple was rent in two pieces, from the top even

even to the bottom ; and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints, that had slept, rose ; and they going forth out of their graves, after his resurrection, came into the holy city, and appeared to many. And the centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were very much afraid, saying, Indeed, this was the son of God. And there were there many women afar off which had followed Jesus from *Galilee*, ministering to him ; among whom was *Mary Magdalen*, and *Mary* the mother of *James* and *Joseph*, and the mother of the sons of *Zebedee*. And when it was evening, there came a certain rich man of *Arimathea*, named *Joseph*, who also himself was disciple to Jesus ; He went to *Pilate*, and asked the body of Jesus. Then *Pilate* commanded, that the body should be delivered. And *Joseph* taking the body, wrapt it in a fine linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way, And there was there *Mary Magdalen*, and the other *Mary*, sitting over against the sepulchre.

And the next day, which is after the *Paresceve*, the Chief Priests and the Pharisees came together to *Pilate*, saying, Sir, we
have

have remembred, that the seducer said, yet living; After three days I will rise again. Command therefore the sepulchre to be kept to the third day, lest perhaps his disciples come and steal him, and say to the people, he is risen from the dead; and the last error shall be worse than the first: *Pilate* said to them, you have a guard; go guard it as you know. And they departed, made the sepulchre sure, sealing up the stone, with watchmen.

The Passion of our Lord Jesus Christ according to St. *Mark*, Chap. xiv.

Which is said by the Church on Tuesday in Holy Week.

AT that time the pasch was, and *Azyms* after two days, and the Chief Priests and the Scribes sought how they might by some wile lay hand on Jesus, and kill him. But they said, not on the festival day, lest there be a tumult of the people. And when he was at *Bethania*, in the house of *Simon* the leper, and sat at meat; there came a woman, having an alabaster box of ointment of precious spikenard, and, breaking the alabaster box, she poured it out upon his head. But there were certain that had indignation within themselves, and said, Why is this waste of ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured

murmured against her; but Jesus said, let her alone, why do you molest her? she has wrought a good work upon me; for the poor you have always with you, and when you will, you may do them good; but me you have not always. That which she had, she has done; she has prevented the anointing of my body for burial. *Amen*, I say to you, wherever this gospel shall be preached in the whole world, that also which she has done, shall be told for a memorial of her. And *Judas Iscariot*, one of the Twelve, went to the Chief Priests, to betray him to them. Who hearing it, were glad: and they promised him to give him money. And he sought, how he might betray him conveniently. And the first day of the *Azums*, when they sacrificed the *Pasch*, the Disciples say to him, Whether wilt thou that we go, and prepare for thee to eat the pasch? And he sends two of his Disciples, and says to them, Go into the city, and there shall meet you a man, carrying a pitcher of water, follow him; and wherever he enters, say to the master of the house; The Master saith, where is my refectory, where I may eat the pasch with my Disciples? And he will shew you a great chamber adorned; and there prepare for us. And his Disciples went away, and came into the city, and they found as he had told them, and they prepared the pasch. And when evening was come, he

comes with the Twelve; and when they were sitting at the table, and eating, Jesus said, *Amen*, I say to you; one of you will betray me; he that eateth with me. But they began to be sad, and to say to him severally, Is it I? Who said to them, One of the Twelve, he that dippeth his hand with me in the dish. And the Son of Man indeed goes, as it is written of him; but Woe to that man, by whom the Son of Man shall be betrayed; it were good for him, if that man had not been born. And whilst they were eating, Jesus took bread, and blessing, broke and gave to them, and said, Take, this is my body. And taking the chalice, giving thanks, he gave to them, and they all drank of it. And he said to them, This is my blood of the New Testament, that shall be shed for many. *Amen*, I say to you; that now I will not drink of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And a hymn being said, they went forth into mount *Olivet*. And Jesus says to them, You will all be scandalized in me this night: for it is written, I will strike the pastor, and the sheep shall be dispersed. But after I shall rise again, I will go before you into *Galilee*. And *Peter* said to him, Although all shall be scandalized, yet not I. And Jesus said to him, *Amen*, I say to thee, That thou to-day, in this night, before the cock crow twice, wilt thrice deny me.

me. But he spoke more vehemently; Although I shall die together with thee, I will not deny thee. And in like manner also said they all. And they came into a farm-place, called *Gethsemani*. And he said to his Disciples, Sit you here until I pray. And he takes *Peter*, and *James*, and *John* with him, and he began to fear, and to be heavy. And he said to them, My soul is sorrowful even to death: Stay here, and watch. And when he was gone forward a little, he fell flat on the ground: and he prayed, that if it might be, the hour might pass from him. And he said, Abba, Father, all things are possible to thee, transfer this chalice from me; but not that which I will, but that which thou wilt. And he comes, and finds them sleeping. And he said to *Peter*, *Simon*, sleepest thou? Couldst thou not watch one hour? Watch and pray, that you enter not into temptation. The Spirit indeed is ready, but the flesh infirm. And going away again, he prayed, saying the same word. And returning, again he found them sleeping, (for their eyes were heavy) and they knew not what they should answer him. And he comes to them the third time, and says to them, Sleep ye now, and take rest; it is enough, the hour is come; behold, the Son of Man shall be betrayed into the hands of sinners. Arise, let us go; behold, he that will betray me is at hand; and, as he was

yet speaking, comes *Judas Iscariot*, one of the Twelve, and with him a great multitude, with swords and clubs, from the Chief Priests, and Scribes, and the Ancients. And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. And when he was come, immediately going to him, he says, *Rabbi*, and he kissed him: but they laid hands on him, and held him. And a certain man of the standers by, drawing out his sword, struck the servant of the Chief Priest, and cut off his ear. And Jesus answering, said to them, As to a thief are you come out with swords and clubs, to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scripture may be fulfilled. Then his Disciples leaving him, all fled. And a certain young man followed him, covered with linen only; and they took him: but he casting off the linen, fled from them naked. And they brought Jesus to the Chief Priest; and all the Priests, and the Scribes, and the Ancients, assembled together. And *Peter* followed him afar off, even to the court of the High Priest, and he sat with the servants at the fire, and warmed himself. And the Chief Priests and all the Council sought testimony against Jesus, that they might put him to death; neither found they any; for many spoke false witness against him, and their testimonies

timonies did not agree. And certain rising up, bore false witness against him, saying, We heard him say, I will dissolve this temple made with hands, and in three days I will build another, not made with hands; and their testimony was not agreeing. And the High Priest rising up in the midst, asked Jesus, saying, Answerest thou nothing to these things that are objected against thee by these? But he held his peace, and answered nothing. Again the High Priest asked him, and said to him; Art thou Christ, the Son of the blessed God? And Jesus says to him, I am; and you shall see the Son of Man sitting on the right-hand of power, and coming with the clouds of heaven. And the High Priest rending his garments, says, What need we witnesses any further? You have heard blasphemy; how think you? Who all condemned him to be guilty of death. And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say to him, Prophecy. And the servants gave him blows. And when *Peter* was in the court beneath, there comes one of the woman-servants of the High Priest; and when she had seen *Peter* warming him, beholding him, she says, And thou wert with Jesus of Nazareth. But *Peter* denied, saying, Neither know I, neither do I understand what thou sayest. And he went forth before the court, and the cock crew. And again,

a maid seeing him, began to say to the standers by; This fellow is of them. But he denied again. And after a while again, they that stood by said to *Peter*, Verily thou art of them, for thou art a *Galilean*. But he began to curse, and to swear, that I know not this man whom' you speak of. And immediately the cock crew again. And *Peter* remembered the word that Jesus had said to him, Before the cock crow twice, thou wilt thrice deny me; and he began to weep. And forthwith in the morning, the Chief Priests, with the Ancients, and the Scribes, and the whole Council, consulting together, binding Jesus, led and delivered him to *Pilate*. And *Pilate* asked him, Art thou the King of the *Jews*? But he answering, said to him, Thou sayest it. And the Chief Priests accused him in many things. And *Pilate* again asked him, saying, Answerest thou nothing? See in how many things they accuse thee. But Jesus answered nothing more; so that *Pilate* wondered. And on the festival day he was wont to release to them one of the prisoners, whomsoever they demanded. And there was one called *Barabbas*, who was put in prison with seditious persons, who in a sedition had committed murder. And when the multitude was come up, they began to require, according as he always did to them. And *Pilate* answered them, and said, Will you

you that I release to you the King of the *Jews*? For he knew that the Chief Priests for envy had delivered him. But the Chief Priests moved the people, that he should release *Barabbas* rather to them. But *Pilate* again answering, said to them, What will you then that I do to the King of the *Jews*? But they again cried, Crucify him. And *Pilate* said to them, Why, what evil has he done? But they cried the more, Crucify him. And *Pilate*, willing to satisfy the people, released to them *Barabbas*; and, having scourged Jesus, delivered him to be crucified. And the soldiers led him into the court of the palace, and called together the whole band: and they cloathe him in purple, and, plating a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the *Jews*. And they struck his head with a reed; and they did spit on him, and bowing their knees, they adored him. And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. And they forced a certain man that passed by, *Simon*, a *Cyrenean*, coming from the country, the father of *Alexander* and *Rufus*, to take up his cross. And they bring him into the place of *Golgotha*, which being interpreted, is, the place of *Calvary*. And they gave him to drink wine mingled with myrrh; and he took it not. And they
that

that crucified him, divided his garments, casting lots for them, to see which they should take. And it was the third hour, and they crucified him. And the title of his cause was superscribed *King of the Jews*. And with him they crucify two thieves; one on the right hand, and another on the left. And the scripture was fulfilled, that saith, And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their head, and saying, Brave! Thou that destroyest the temple, and in three days buildest it, save thyself, coming down from the cross. In like manner also, the Chief Priests mocking, said, with the Scribes, one to another, He saved others, himself he cannot save. Let Christ, the King of *Israel*, come now down from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when it was the sixth hour, there came darkness upon the whole earth, until the ninth hour. And at the ninth hour, Jesus cried out with a mighty voice, saying, *Eli, Eli, lama sabachthani?* which is, being interpreted, My God, My God, why hast thou forsaken me? And certain of the standers by hearing, said, Behold, he calls *Elias*. And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Stay, let us see if *Elias* comes to take him down. And Jesus crying out with a mighty voice, gave

GAVE UP THE GHOST. And the veil of the temple was rent in two, from the top to the bottom. And the centurion that stood over-against him seeing, that so crying, he had given up the ghost, said, Indeed this man was the Son of God. And there were also women looking on afar off; among whom was *Mary Magdalen*, and *Mary* the Mother of *James* the Younger, and of *Joseph* and *Salome*: and when he was in *Galilee*, they followed him, and ministred to him, and many other women, that came up together with him to *Jerusalem*.

And when evening was now come, (because it was the *Parasceve*, which is the sabbath eve) came *Joseph* of *Arimathea*, a noble officer, who himself also was expecting the kingdom of God; and he went in boldly to *Pilate*, and asked the body of *Jesus*. But *Pilate* marvelled, if he were now dead. And sending for the centurion, asked him, if he were now dead? And when he understood it by the centurion, he gave the body to *Joseph*: and *Joseph*, buying fine linen, and taking him down, wrapped him in the linen, and laid him in a monument, that was hewed out of a rock; and he rolled a stone to the door of the monument.

The Passion of our Lord Jesus Christ, according to St. *Luke*, Chap. xxii.

Which is said by the Church on Wednesday in H. Week.

AT that time the festival day of the *Azums* approached, which is called *Pasch*; and the Chief Priests, and the Scribes, sought how they might kill Jesus; but they feared the people. And Satan entered into *Judas*, who was surnamed *Iscariot*, one of the Twelve. And he went and talked with the Chief Priests, and the Magistrates, how he might betray him to them. And they were glad, and agreed to give him money; and he promised. And he sought opportunity to betray him apart from the multitudes. And the day of the *Azums* came, wherein it was necessary that the pasch should be killed. And he sent *Peter* and *John*, saying, Go and prepare us the pasch, that we may eat; but they said, Where wilt thou have us prepare it? And he said to them, Behold, as you enter into the city, there shall meet you a man, carrying a pitcher of water, follow him into the house into which he entereth; and you shall say to the man of the house, the Master saith to thee, Where is the room where I may eat the pasch with my Disciples? And he will shew you a great refectory adorned; and there prepare. And they going, found as he said to them, and prepared the pasch.

And

And when the hour was come, he sat down, and the twelve Apostles with him. And he said to them, With desire I have desired to eat this pasch with you, before I suffer. For I say to you, That from this time I will not eat it, till it be fulfilled in the Kingdom of God. And taking the chalice, he gave thanks, and said, take, and divide among you ; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God comes. And taking bread, he gave thanks, and broke, and gave to them, saying. This is my body, given for you : do this for a remembrance of me. In like manner, the chalice also, after he had supped, saying, This is the chalice, the new-testament in my blood, which shall be shed for you. But yet, behold, the hand of him that betrays me, is with me on the table. And the Son of Man indeed goes according to that which is determined ; but yet woe to that man, by whom he shall be betrayed. And they began to question among themselves, which of them it should be, that should do this. And there fell also a contention between them, which of them seemed to be the greater : and he said to them, the kings of the *Gentiles* rule over them, and they that have power over them, are called benefactors. But you not so : but let him, that is the greater among you, become as the lesser ; and he that is the leader, as the servant.

For

For which is greater, he that sits at the table, or he that ministers? Is it not he, that sits? but I am in the midst of you, as one that ministers; and you are they who have remained with me in my temptations. And I dispose to you, as my Father disposed to me, a kingdom; that you may eat and drink at my table, in my Kingdom, and may sit on Thrones, judging, the twelve tribes of *Israel*. And our Lord said, *Simon, Simon*, behold Satan has required to have you, to sift as wheat; but I have prayed for thee, that thy faith fail not; and thou sometime converted, confirm thy brethren. Who said to him, Lord, with thee I am ready to go, both into prison, and to death. And he said, I say to thee, *Peter*, the cock shall not crow to day, till thou thrice deny that thou knowest me. And he said to them, When I sent you without a purse or scrip, and shoes, did you lack any thing? and they said nothing. He said therefore to them, but now he that has a purse, let him take it; and likewise a scrip; and he that has not, let him sell his coat, and buy a sword: for I say to you, that this that is written, must yet be fulfilled in me: And with the wicked was he reputed. For those things, that are concerning me, have an end. But they said, Lord, behold, here are two swords, And he says to them, it is enough. And going forth, he went according to his custom
to

to Mount Olivet : And his disciples also followed him. And when he was come to the place, he said to them ; pray, lest you enter into temptation. And he removed from them a stone's cast ; and kneeling, he prayed, saying, Father, if thou wilt, transfer this chalice from me ; but yet not my will, but thine be done. And there appeared to him an Angel from Heaven, strengthening him ; and being in an agony, he prayed a long time. And his sweat became as drops of blood, trickling down on the earth. And when he was risen up from prayer, and was come to his disciples, he found them sleeping for sadness. And he said to them, why sleep you ? arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and approached Jesus to kiss him. And Jesus said unto him, *Judas*, dost thou betray the Son of Man with a kiss ? And they, that were about him, seeing what would be, said to him, Lord, shall we strike with the sword ? and one of them struck the servant of the High Priest, and cut off his right ear. But Jesus answering, said, suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to them, that were come to him, the Chief Priests and Magistrates of the Temple, and Ancients : as it were to a thief, are ye come forth with swords

and clubs. When I was daily with you in the temple, you did not lay hands on me ; but this is your hour, and the power of darkness. And apprehending him, they led him to the High Priest's house ; and *Peter* followed afar off. And a fire being kindled in the midst of the court, and they sitting about it, *Peter* was in the midst of them. Whom when a certain maid saw, sitting at the light, and had beheld him, she said, this fellow was also with him. But he denied him, saying, Woman, I know him not. And after a while, another man seeing him, said, and thou art of them : but *Peter* said, O man, I am not : and after the space, as it were of one hour, a certain other man affirmed, saying, Verily, this fellow also was with him, for he is also a *Galilean* : and *Peter* said, Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew : and our Lord turning, looked on *Peter* : and *Peter* remembred the word of our Lord, as he had said ; that before the cock crow, thou wilt thrice deny me : and *Peter* going forth, wept bitterly. And the men that held him, mocked him, beating him : and they did blindfold him, and struck his face. And they asked him, saying, Prophecie, who is it that struck thee ? And blaspheming, they said many other things against him. And when it was day, there assembled the Ancients of the people, and Chief Priests, and Scribes, and

and they brought him into their Council, saying, If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me : If I also ask, you will not answer me, nor dismiss me. But from henceforth the Son of Man shall be sitting on the right hand of the power of God. And they all said, art thou then the Son of God? Who said, You say, that I am. And they said, What need we any farther testimony? For ourselves have heard from his own mouth. And all the multitude of them rising up, led him to *Pilate* : and they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to *Cæsar*, and saying, that he is Christ the King. And *Pilate* asked him, saying, art thou the King of the *Jews*? But he answering said, Thou sayest it. And *Pilate* said to the Chief Priests and multitudes, I find no cause in this man. But they were the more earnest, saying, He stirs up the people, teaching throughout all *Jewry*, beginning from *Galilee* even hither. But *Pilate* hearing of *Galilee*, asked if the man were of *Galilee*. And when he understood, that he was of *Herod's* jurisdiction, he sent him back to *Herod*, who was also himself at *Jerusalem* in those days. And *Herod* seeing Jesus, was very glad; for he had desired, a long time, to see him, because he heard many things of him, and hoped to see some sign wrought by

him. And he asked him in many words. But he answered him nothing. And there stood the Chief Priests and the Scribes constantly accusing him. And *Herod*, with his army, despised him; and he mocked him, putting on him a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made friends that day; for before they were enemies one to another. And *Pilate* calling together the Chief Priests and Magistrates, and the people, said to them, You have presented to me this man, as perverting the people; and behold, I examining him before you, have found no cause in this man of these things whereof you accuse him; no, nor *Herod* neither; for I sent you to him, and behold, nothing worthy of death is done by him. I will chastise him therefore, and dismiss him. And he was of necessity to release to them one on the festival day. But the whole multitude together cried out, saying, Dispatch him and release to us *Barabbas*; who was, for a certain sedition made in the city, and murder, cast into prison. And *Pilate* again spoke to them, desirous to release Jesus; but they cried again, saying, Crucify, Crucify him. And he, the third time, said to them, Why, what evil has this man done? I find no cause of death in him. I will correct him therefore, and let him go. But they were instant with loud voices, requiring, that he might be crucified.

And

And their voices prevailed. And *Pilate* adjudged their petition to be done. And he released unto them, him that for murder and sedition had been cast into prison, whom they demanded; but Jesus he delivered to their pleasure. And when they led him forth, they took one *Simon of Cyrene* coming from the country; and they laid the cross upon him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said, Daughters of *Jerusalem*, Weep not for me, but weep for yourselves and for your children. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not born, and the paps that have not given suck. Then shall they begin to say to the mountains, fall upon us; and to the hills, cover us. For if in the green wood they do these things, what will be done in the dry? And there were led also two other malefactors with him to be executed. And after they came to the place, which is called *Calvary*, there they crucified him; and the thieves, one on the right hand, and the other on the left. And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots. And the people stood looking on, and the Princes with them, derided him, saying, Others he has saved,

let him save himself, if this be Christ the elect of God. And the soldiers also mocked him, coming to him, and offering him vinegar, saying, If thou be the King of the *Jews*, save thyself. And there was also a superscription writ over him in *Greek* and *Latin* and *Hebrew* letters, *This is the King of the Jews*. And one of those thieves, that were hanged, blasphemed him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Neither dost thou fear God, whereas thou art under the same condemnation? And we indeed justly; for we receive what is worthy of our deeds; but this man has done no evil. And he said to Jesus, Lord remember me, when thou comest into thy kingdom. And Jesus said to him, *Amen*, I say to thee, This day thou shalt be with me in paradise. And it was almost the sixth hour; and there came darkness upon the whole earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out with a loud voice, said, Father, into thy hands I commend my spirit, and saying this, **HE GAVE UP THE GHOST**. And the centurion, seeing what was done, glorified God, saying, Verily this man was just. And all the multitude of them, that were present together at that sight, and saw the things that were done, returned, knocking their breasts. And all his acquaintance

quaintance stood afar off, and the women that had followed him from *Galilee*, seeing these things.

And behold a man named *Joseph* (who was an officer, a good man and just; he had not consented to their council and doings) of *Arimathea*, a city of *Jewry*, who also himself expected the kingdom of God. This man came to *Pilate*, and asked the body of *Jesus*; and taking it down, wrapped it in fine linen, and laid it in a monument hewed of stone, wherein never yet any man had been laid.

The Passion of our Lord *Jesus Christ* according to St. *John*, Chap. xviii.

Which is said by the Church on Good Friday.

AT that time *Jesus* went forth, with his disciples beyond the torrent *Cedron*, where there was a garden, into which he entered, and his Disciples. And *Judas* also, that betrayed him, knew the place; because *Jesus* had often resorted thither, together with his Disciples. *Judas* therefore, having received a band of men and ministers from the Chief Priests and Pharisees, came thither with lanterns, and torches, and weapons. *Jesus* therefore knowing all things that were to come upon him, went forth, and said to them, Whom seek ye? They answered him; *Jesus* of *Nazareth*. *Jesus* said to them, I am he.

he. And *Judas* also that betrayed him, stood with them. As soon therefore, as he said to them, I am He, they reeled backward, and fell to the ground. Again therefore he asked them; Whom seek ye? And they said, *Jesus of Nazareth*. Jesus answered, I have told you, I am He: If therefore you seek me, let these go away. That the word might be fulfilled which he said, That of them, whom thou hast given me, I have not lost any. *Simon Peter* therefore having a sword, drew it out, and struck the servant of the High Priest, and cut off his right ear. And the name of the servant was *Malchus*. Jesus therefore said to *Peter*, Put up thy sword into the scabbard: The chalice, which my Father has given me, shall not I drink it? The band therefore, and the Tribune, and the Ministers of the *Jews*, apprehended Jesus, and bound him; and they brought him to *Annas* first, for he was father-in-law to *Caiphas*, who was the High Priest of that year. And *Caiphas* was he that had given counsel to the *Jews*, that it was expedient, that one man die for the people. And *Simon Peter* followed Jesus, and another Disciple. And that Disciple was known to the High Priest, and went in with Jesus into the court of the High Priest. But Peter stood without, at the door. The other Disciple therefore, that was known to the High Priest, went forth, and spoke to the portress, and brought

brought in Peter. The maid therefore, that was portress, said to Peter, Art not thou also of this Man's Disciples? He says to her, I am not. And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The High Priest therefore asked Jesus concerning his Disciples, and his doctrine. Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple, where all the Jews resort together; and in private I have spoken nothing. Why askest thou me? Ask them that have heard what I have spoke unto them: Behold, they know what I have said. When he had said these things, one of the ministers standing by, gave Jesus a blow, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken ill, give testimony of evil; but if well, why strikest thou me? And *Annas* sent him bound to *Caiphas* the High Priest.

And *Simon Peter* was standing and warming himself; they said therefore to him, art not thou also of his Disciples? he denied, and said, I am not. One of the servants of the High Priest (a relation of him, whose ear *Peter* did cut off) says to him, did not I see thee in the garden with him? again therefore *Peter* denied. And forthwith the cock crew. They therefore bring Jesus from

from *Caiphas* to the palace. And it was morning; and they went not into the palace, lest being contaminated, they might not eat the *Pasch*. *Pilate* therefore went forth to them without, and said, what accusation bring you against this man? they answered and said to him, if he were not a malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them: take him you, and according to your law judge him. The *Jews* therefore said to him, it is not lawful for us to kill any man. That the word of *Jesus* might be fulfilled, which he said, signifying what death he should die. *Pilate* therefore went into the palace again, and called *Jesus*, and said to him, art thou the king of the *Jews*? *Jesus* answered, sayest thou this of thyself, or have others told it thee of me? *Pilate* answered, why am I a *Jew*? thy own nation and the Chief Priests have delivered thee up to me; what hast thou done; *Jesus* answered, my kingdom is not of this world; if my kingdom were of this world, my ministers verily would strive, that I should not be delivered to the *Jews*; but now my kingdom is not from hence, *Pilate* therefore said to him, art thou a King then? *Jesus* answered, thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth hears my voice. *Pilate* says to
to

to him, what is truth? and when he had said this, he went forth again to the *Jews*, and says to them, I find no crime in him; but you have a custom that I should release one to you in the *Pasch*; will you therefore have me release to you the king of the *Jews*? they all therefore cryed again, saying, not him, but *Barabbas*: and *Barabbas* was a thief. Then therefore *Pilate* took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head; and they put about him a purple garment; and they came to him, and said, Hail King of the *Jews*, and they gave him blows. *Pilate* went forth again, and says to them, behold, I bring him forth to you, that you may know, that I find no crime in him. Jesus therefore went forth, carrying the crown of thorns and the purple vestment. And he saith to them, Behold the Man. When the Chief Priests therefore, and the Ministers, had seen him, they cryed, saying, Crucify, Crucify him. *Pilate* says to them, take you him, and Crucify him; for I find no crime in him. The *Jews* answered him, We have a law, and according to that law he ought to die, because he has made himself the Son of God. When *Pilate* therefore had heard this saying, he feared the more. And he entered into the palace again; and he says to Jesus, Whence art thou? But Jesus gave him no answer. *Pilate* therefore says to him,

speakest

speakest thou not to me ; knowest not thou that I have power to crucify thee, and have power to release thee ? Jesus answered, thou shouldst not have any power over me, unless it were given thee from above. Therefore he that has betrayed me to thee, has the greater sin. From henceforth Pilate sought to release him ; But the *Jews* cryed, saying, If thou release this man thou art not *Cæsar's* friend. Every one that makes himself a King, opposeth *Cæsar*. But Pilate, when he had heard these words, brought forth Jesus ; and sat in the judgment seat, in the place that is called *Lithostrotos*, and in the *Hebrew Gabatha*. And it was the first day of the Pasch, about the sixth hour ; and he says to the *Jews*, behold your King ; but they cryed away, away with him, crucify him. Pilate, says to them, shall I crucify your King ? the Chief Priest answered, we have no King but *Cæsar*. Then therefore he delivered him to them, to be crucified. And they took Jesus, and led him forth ; and carrying a cross for himself, he went forth ; into that place which is called the place of *Calvary*, in *Hebrew Golgotha* ; where they crucified him, and with him two others, on each side one, and in the midst Jesus. And Pilate writ a title also, and put it upon the cross. And it was written, *Jesus of Nazareth, the King of the Jews*. This title therefore many of the *Jews* did read ; because

cause the place, where Jesus was crucified, was nigh to the city; and it was writ in *Hebrew, Greek, and Latin*. The Chief Priest therefore of the Jews, said to Pilate, Write not, the King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have writ, I have writ. The soldiers therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and his coat. And his coat was without seam wrought from the top throughout. They said therefore one to another, Let us not cut it, but let us cast lots for it, whose it shall be, that the scripture might be fulfilled, saying, they have parted my garments among them, and for my vesture they have cast lots. And the soldiers did these things. And there stood beside the cross of Jesus, his mother, and his mother's sister, *Mary of Cleophas*, and *Mary Magdalen*. When Jesus therefore had seen his mother, and the disciple standing, whom he loved, he says to his mother, Woman, behold thy son. After that, he says to his disciple, Behold thy mother: and from that hour the disciple took her to his own. Afterward Jesus knowing that all things were now finished; that the scripture might be fulfilled, he says, I thirst. A vessel therefore stood there, full of vinegar; and they putting a sponge full of vinegar about hyssop, offered it to his mouth: Jesus therefore, having

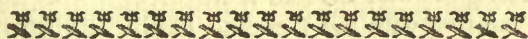
H h

taken

taken the vinegar, said, It is finished. And bowing his head, HE GAVE UP THE GHOST. The *Jews* therefore (because it was the *Parasceve*) that the bodies might not remain on the cross on the sabbath (for that was a great sabbath-day) they desired *Pilate*, that their legs might be broken, and they might be taken away. The soldiers therefore came; and of the first they broke the legs, and of the other that was crucified with him: but being come to Jesus, when they saw that he was dead, they did not break his legs; but one of the soldiers, with a spear, opened his side, and immediately issued forth blood and water. And he that saw it, has given testimony; and his testimony is true. And he knows that he says true, that you also may believe. For these things were done, that the scripture might be fulfilled; You shall not break a bone of him. And again another scripture says, They shall look on him whom they pierced.

And after these things *Joseph of Arimathea* (because he was a disciple of Jesus, but secret, for fear of the *Jews*) desired *Pilate*, that he might take away the body of Jesus: and *Pilate* gave him leave. He came therefore, and took away the body of Jesus. *Nicodemus* also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. They took therefore the body of Jesus, and bound

bound it in linen cloths with the spices, as the manner is with the *Jews* to bury. And there was in the place, where he was crucified, a garden, and in the garden a new monument, wherein no man yet had been laid; there therefore, because of the *Parasceve* of the *Jews*, they laid Jesus, because the monument was hard by.



H Y M N S

FOR THE WHOLE YEAR.

Upon the Sundays and Week-days of Advent.

The H Y M N at Even-Song.

Creator, Alme Siderum.

CREATOR of the Stars above;
The light by which thy faithful move.
The righteous cause, and humble vows
Of those whom you redeem'd, espouse.
Who, lest the specious wiles of hell
Shou'd o'er the yielding world prevail,
Compell'd by love's enforc'd decree,
Do make yourself its remedy.

Your early sufferings now begin
To save the world involv'd in sin;
And from the Virgin's sacred womb
Continue to the cross and tomb.

The voice no sooner sounds the fame
Of the Almighty Jesus' name,
But Heav'n and Hell at once agree,
And jointly bend their trembling knee.

Vouchsafe, O Sov'reign judge, we pray,
That at the last accounting day,
Our foe may not prevail, or we
Give up the souls were made for thee.

May each succeeding age proclaim
Thy glory and eternal fame ;
And sing with the Celestial Host,
The Father, Son, and Holy Ghost.

The H Y M N at Mattins.

Verbum Supernum prodiens.

THE period's come, and lo! to-day
The Son of God begins his way,
To rescue at his wond'rous birth
A world enslav'd to sin and earth.

Our minds, O God, with light inspire,
And warm our hearts with heav'nly fire,
Till flaming with seraphic love,
We relish only things above.

That at the great and dreadful day,
When Heav'n and Hell contend for prey ;
And Christ our judge appoints for this
Damnation, and for t'other bliss.

Our lot with theirs mayn't be the same,
Who feed an unconsuming flame ;
But rather grant, that we may see
Thy heav'nly face eternally.

To

To God the Father and the Son,
And Holy Spirit, Three in One,
Be endless glory as before
The world began, so evermore.

The H Y M N at Lauds.

En clara Vox redarguit.

A Heavenly voice and early ray
Now chide the lazy night away :
With watchful hearts and waking eyes
Behold the Sun of Justice rise.

O ! rising Sun, attract our mind,
Like morning dew from earth refin'd ;
That we may learn with thee to rise,
And pay our morning sacrifice.

Behold, the Lamb is sent to pay
The debt our nature can't defray :
May all, at least, compound th' arrears
With humbled hearts and grateful tears.

That when He late returns in ire,
To judge the trembling world by fire,
We may escape the judge, and find
A God, a Father, and a Friend.

May each succeeding age, &c. p. 344.

*Upon the Nativity, Circumcision, and the
Sunday till the Epiphany.*

The H Y M N at Even-Song and Matins.

Jesu, Redemptor omnium.

O Christ, the world's redemption !
Co-partner of your Father's throne,
H h 3 Whose

Whose equal unbeginning light
With lustre fill'd primeval night.

Reflection of your Father's rays,
The hope and end of all our ways :
With gracious ear our vows attend,
Whilst round the world our prayers ascend.

Remember, you, O gracious Lord,
(The eternal God's Co-equal word)
In Virgin's womb a creature made,
Our nature wore for nature's aid.

Witness this joyful noon of night,
When you alone our endless light,
Descending from your Father's throne,
Brought down the world's redemption.

For this glad earth erects her head,
The waters purl and wash their bed ;
The joyful spheres in music roll :
Heaven and earth your birth extol.

Whilst these contrive new ways to sing,
New life restor'd, the new-born King :
We ransom'd, most of all rejoice
With double hymns of heart and voice.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the Celestial Host
The Father, Son, and Holy Ghost.

The H Y M N at Lauds.

A Solis Ortus Cardine.

FROM every part, o'er which the sun
Does in its rolling compass run,

May

May creatures all conspire to sing
The praises of our new-born King.

The God of nature, for our sake,
Our servile nature chose to take;
With flesh to lend our flesh his aid,
And save the works his hands had made.

In *Mary's* womb he takes his place,
And there erects his seat of grace :
In silence she ador'd and blest
The sacred myst'ry in her breast.

Her virgin womb, that chaste abode,
Becomes the temple of her God;
And she of nature's works alone,
Above all nature's laws, conceives a Son.

Thus does the bearing maid unfold
The myst'ry *Gabriel* foretold;
Which *John* within his mother's womb
Forefaw; and blest the Lamb to come,

Behold him in the manger laid;
A sheaf of straw, his royal bed:
And he whose bounty feeds the rest,
Lies craving at his Mother's breast.

Here Angels to their Maker sing:
Here Heav'n's loud choirs with ecchoes
ring;

Whilst shepherds here adore and know
Their Pastor and Creator too.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the Celestial Host
The Father, Son, and Holy Ghost.

On the Feast of the Holy Innocents.

The H Y M N at Even-Song and Lauds.

Salvete Flores Martyrum.

HAIL Martyrs, blossoms early blown,
Just op'ning to the rising Sun;
When *Herod* like a storm arose,
And nipt each little blooming rose.

Young tender flocks, you first of all
For Christ a grateful victim fall:
With palms and wreaths you sport and play,
And at his feet your garlands lay.

May age to age for ever sing, &c. p. 346.

The H Y M N at Matins.

Audit Tyrannus anxius.

THE jealous tyrant saw with fear
The Prince of Princes reign draw near,
Foretold to sit on *Israel's* throne,
And rule the realms of *David's* crown.

Foaming with rage, he raves and cries,
A rival comes; to arms; arise:
Make *Bethlem's* cradles float in blood,
That he may perish in the flood.

Why, *Herod*, this inhuman rage?
Or what avails this impious stage?
'Tis Christ alone you seek, and He
Alone escapes your cruelty.

May age to age for ever sing, &c. p. 346.

On

On the Epiphany.

The H Y M N at Even-Song and Matins.

Crudelis Herodes Deum.

W H Y, *Herod*, dost thou fear in vain,
That Christ should take thy place
[and reign ?

He seeks not here an earthly throne,
Who comes to make all Heav'n our own.

Behold a star descends to day,
And leads the Sages on their way ;
To carry their mysterious load
By light, to light's own fountain, God.

To-day the Lamb descends, and laves
His heav'nly fleece in *Jordan's* waves ;
To wash with a celestial dew
The stains of sin he never knew.

And since the harden'd *Jews* mistook
Both *Bethlem's* star and *Jordan's* brook,
The waters to reproach their sin
At *Cana* blush, and turn to wine.

Glory to thee, O Christ, whose rays
Illustrated the Gentiles ways ;
With equal praises still repeat
The Father and the Paraclete.

The H Y M N at Lauds.

O sola magnarum Urbium.

L ET other cities strive, which most
Can of their strength or heroes boast :
Bethlem alone is chose to be
The seat of heav'n-born Majesty.

Here

Here while our God incarnate lay,
Th' officious stars their homage pay :
A sun-like meteor quits its sphere,
To shew the sun of justice here.

Hither the faithful sages ran,
To own their King, both God and Man :
And with their incense, myrrh and gold,
The myst'ries of their vows unfold.

To God the censer's smoke ascends :
The gold the sov'raign king attends :
In myrrh the bitter type we see
Of suff'ring and mortality.

Glory to thee, &c. 349.

In the *Sunday* Office, the H Y M N at
Matins,

*To be said from the Octave of the Epiph. till the first Sunday
of Lent, and from the Sunday nearest to the first Day of
October till Advent.*

Primo die quo Trinitas.

TH E happy day will soon disclose,
Whereon the new creation rose :
Whereon Christ rising from the grave
Mankind made free, and death a slave.
Hence lazy sleep : let's all arise,
With cheerful hearts, and waking eyes ;
And with the royal prophets pray
Before the dawning of the day.

Let's pray, that God an ear may lend,
And his indulgent hand extend ;

To

To purify our guilty souls,
And wing their flight above the poles :

While in these quiet hours we sing,
And make his house with praises ring;
Each happy moment of the day,
May he with heav'nly gifts repay.

O! thou, the Father's glorious light,
Direct our wand'ring steps aright,
And master, by a brighter beam,
Those passions, that our souls inflame.

Lest earthly bodies, prone to ill,
Become more weak and yielding still;
And burning with impure desires,
Increase the raging of Hell fires.

O! Christ, vouchsafe, we humbly pray,
To wash our stains of guilt away;
And grant us, freed from mortal strife,
The blest reward of endless life.

In this, most gracious Father, hear,
Thro' Christ thy equal Son, our pray'r;
Who with the Holy Ghost and Thee
Resides and reigns eternally.

The H Y M N at Lauds.

Æterne Rerum conditor.

O God, who by alternate sway,
Didst make the night succeed the day;
That tir'd with labour, we may close
Our wearied eyes in soft repose.

The early harbinger of light
Already bids farewell to night,

And

And calls aloud the rising day,
To shew the traveller his way.

Rais'd by his voice the morning star,
Discovers day-break from afar,
Whilst secret mischiefs take their flight,
And vanish with the shades of night.

His note revives the sailor's hearts,
And lays the storms by secret arts :
The church's rock his musick hears,
And burst with grief, dissolves in tears.

Let's then our drowsy beds forsake ;
The cock excites us to awake,
And chides the sluggard that delays
To rise and sing his Maker's praise.

New hopes revive at his shrill voice,
And sinners at the sound rejoice :
The robber throws his sword away,
And faith renew'd returns with day.

Behold us, Lord, diseas'd with sin,
And raise us up to health again.
Cast but a look, our sins decay,
And wash themselves in tears away.

Convert dull sleep to thoughts divine :
Through all our darken'd senses shine ;
That early accents we may raise,
And our first voices sing thy praise.

May age to age thy wonders tell,
Eternal praise thy works reveal,
And sing with the Celestial Host,
The Father, Son, and Holy Ghost.

Another HYMN at Matins.

*To be said from the Octave of Whitsuntide, till the Sunday
nearest the first Day of October.*

Nocte surgentes vigilemus.

RISE, watchful soul, awake thy sweetest praise,
To sov'reign Christ thy tuneful numbers raise,
With psalms and hymns thy mind delight,
And sing away the shades of night.

That as in music now our hearts proclaim,
Like heav'nly choirs, our great Creator's fame,
Our end amongst the blest may be
To live, O God, and sing to thee.

For this petition, Lord, to thee we fly ;
Three sacred Persons in one Deity ;
Whose praises sung from pole to pole,
In endless Alleluias roll.

The HYMN at Lauds.

Ecce jam Noctis.

NOW night descends, the less'ning shadows fly,
And bright *Aurora* climbs the morning sky :
On thee, O Sovereign Judge of all,
Our hearts with early accents call.

That thou to tender mercy, Lord, inclin'd,
Mayst heal the anguish of our guilty mind,
And crown our vows amongst the blest
With joys in everlasting rest.

For this petition, &c. as above.

The HYMN at Prime.

Jam Lucis orto Sidere.

NOW morning light awakes the day,
Thee, sov'reign Lord, thy suppliants pray
To guide our actions by the light,
Secure from all attempts of night.

With shades conclude pale discord's reign:
Our tongues with decent bounds restrain:
Shut all access, by which the eyes
Let in deceit and vanities.

Drive lazy sleep before the day,
And purge our hearts from all allay.
With just retrenchments of excess
Our bodies vicious flames suppress.

That when the less'ning beams of light
Give way to the returning night;
Our minds by sin unstain'd, may raise
Their sweetest notes to sing thy praise.

May age to age thy wonders, &c. 352.

The HYMN at the Third Hour.

Nunc Sancte nobis Spiritus.

SPIRIT of God, in nature one
With both the Father and the Son;
Our long resisting breasts inspire
With spreading heat and heav'nly fire.

Our senses, tongues, and hearts inflame
With energy to sound thy name,
That glowing zeal may warmth impart,
And spread thy love in every heart.

In this most gracious, &c. 351.

The HYMN at the Sixth Hour.

Rector Potens.

ALL-RULING God! unerring way!
Whom all things in their course obey!
At whose command the rising Sun
Shines gently bright, and burns at noon;
Extinguish in our flaming will
Contention and desire of ill:
With vigorous health our bodies bless,
And calm our minds with endless peace.
In this most gracious, &c. 351.

The HYMN at the Ninth Hour.

Rerum Deus tenax Vigor.

O God! the energy of things,
From whom unmov'd all motion springs;
And by the order of whose sway
Succeeding hours beget the day.
Grant that our evening may be bright,
Unmixt with shades of sinful night;
That so eternal glory may
Conclude our life's laborious day.
In this, most gracious, &c. 351.

The HYMN at Even-Song.

Lucis Creator optime.

BEST Maker of the radiant light,
Who from the darksome womb of night,
Didst make the Sun, at nature's birth,
To shew the beauteous face of earth.

Who of the morn and evening ray
 Mad'st measur'd light, and call'dst it day;
 Whilst sable night involves the spheres,
 Vouchsafe to hear our vocal tears.

Lest our frail mind on creatures bent
 Should hug its chain and banishment.
 And whilst it thus supinely lies,
 Forget to use its wings and rise.

O! may we then our souls exert,
 And shake their pinions from the dirt,
 To soar on high, and like the dove,
 Find nought to fix on, but above.

In this, most gracious, &c. 351.

The HYMN at Complin.

Te Lucis ante Terminum.

O God, before the close of day,
 We beg, thy usual mercies may
 Direct us with thy purer light
 Thro' all the dangers of the night.

Suppress our foes infernal arts,
 Lest sensual dreams defile our hearts
 With vain deluding thoughts, that creep
 On heedless minds disarm'd with sleep.

In this, most gracious, &c. 351.

The HYMN on Monday, at Matins.

Somno refectis Artubus.

O God, be present, and inspire
 With heavenly songs our morning choir:
 While we, refresh'd with sleep, awake,
 And our neglected beds forsake.

Let

Let our first voices sound thy name:
Thy love our first desires inflame;
'That all our following actions may
By thee be sanctifi'd, this day.

Rise, glorious Sun, adorn thy sky;
Ye gloomy shades of darkness fly:
That all the mischiefs of the night
May vanish at approaching light.

Thus we, O Lord, thy suppliants pray
To drive the shades of sin away.
And in our songs thy name shall be
Exalted to eternity.

In this, most gracious, &c. 351.

The HYMN at Lauds.

Splendor paternæ Gloriæ.

O Splendor of paternal light!
Thou Beam proceeding no less bright!
Great Source of Glory! Boundless Ray,
That adds new lustre to the day!

True Sun that ever shin'st the same,
Infuse into our souls a beam
Descending from the Dove divine,
That light through ev'ry sense may shine.

And thou, O Father, thron'd above,
Father of majesty and love,
With suppliant vows we thee implore;
What sin defac'd, again restore.

Confirm us when we walk aright;
Invidious clamours put to flight:
Crosses and all events redress.
And guide our actions to success.

So rule our minds, that they may be
Th' unspotted seat of chastity.

May faith inspire a nobler heat,
And truth prevail o'er all deceit ;

Our hungry minds on Christ be fed,
Our thirst by faith in him supplied,
Whilst we in sacred revels bless
The fountain of our mind's excess.

As the glad hours thus slide away,
Let modesty begin the day,
And faith be the meridian light,
Unmixt with shades of doubtful night.

The morning lights their beams display,
May God so rise in us to day,
In God the Father all the Son,
And he in him, entirely one.

May age to age thy wonders tell,
Eternal praise thy works reveal ;
And sing with the Celestial Host,
The Father, Son, and Holy Ghost.

The HYMN at Even-Song.

Immenſe Cæli Conditor.

CREATOR, God immenſe and wiſe !
At whoſe command the liquid ſkies,
Around the world, in order flow,
With ſtreams above and ſtreams below.

To each aſſigning veins and ways,
By which that element allays
The waſting fires of barren earth,
And fits the ſoil for fruitful birth.

So, gracious God, may'st thou impart
Thy streams of grace t'enrich our heart,
Lest sin's consuming fires decay
Our tenement of fruitless clay.

May faith improve our inward sight,
And guide our wills with heavenly light,
That no vain fires may lead astray,
Nor errors shrowd that glorious ray.

In this, most gracious, &c. 351.

The H Y M N on Tuesday, at Matins.

Consors paterni Luminis.

THOU Lustre of thy Father's Ray;
Thou Light of Lights, thyself, the Day:
Our mid-night songs with grace inspire,
And grant us all we should desire.

All doubts from anxious minds expel,
And darker shades of sin and hell;
The fond desire of sleep repress,
And all the sins of slothfulness.

Mayst thou, O Christ, exalt our choir
With lively faith, and active fire;
That, never ceasing, we may pray,
And mend our lives from day to day.

In this, most gracious, &c. 351.

The H Y M N at Lauds.

Ales Diei Nuncius.

THE early bird with chearful cry,
Awakes us when the morning's nigh:
Christ call us so, without delay,
To rise and meet eternal day.

He

He calls aloud; no longer sleep
Your sluggish thoughts in drowsy sleep:
But sober, just, and chaste appear;
For I, your Saviour, now am near.

Let's answer then, and Christ implore
As loud as he call'd out before:
Let us be sober, pray and weep;
Devoted hearts should never sleep.

Awake us, Christ, with purest light,
And break the fetters of the night.
The bonds of harden'd sins unloose,
And new and brighter beams infuse.

May age to age thy wonders, &c. 358.

-The H Y M N at Even-Song.

Telluris alme Conditor.

O God! who, when at Nature's birth,
The waters hid the face of earth;
Didst make the shores their floods restrain;
And raise the land above the main:

That teeming earth might herbage yield,
And flowers and fruit adorn the field;
At once to charm the taste and eye
With pleasure and variety.

Grant thus our souls may rise from sin,
To bear the fruits of grace again,
Whilst floods of tears resort, to kill
The passions that inflame our will.

May we in all that's good rejoice,
At ev'ry call obey thy voice;
And strangers to the ways of death,
Untainted yield our parting breath.

-In this, most gracious, &c. 351.

The H Y M N on Wednesday, at Matins.

Rerum Creator optime.

O God ! whose power did all create,
And gently governs every state ;
Release our minds by sleep oppress'd,
And lull'd in too profound a rest.

And thee, O Christ, we humbly pray,
Release the debt we cannot pay :
To bless thee, we our beds forsake,
And our neglected slumbers break.

May we the prophet's just commands,
All night with list'd minds and hands,
Fulfil ; and pray, thus taught to do
By his and *Paul's* example too.

To thee our bosoms we unfold :
Lord, our offences there behold :
And while we weep, and while we pray,
Wash thou our stains of sin away.

In this most gracious, &c. 351.

The H Y M N at Lauds.

Nox et Tenebræ et Nubila.

DARK night and gloomy mists that shroud
The world beneath a stormy cloud,
Fly quickly hence : the gleamy white
Shews Christ approaching with the light.

And thou, thick darkness, that dost bound
With sable arms this earth around,
Begone. The Sun new lustre brings,
And shews again the face of things.

Thee, Christ, and only thee we own
With hearts sincere, and songs of moan :

Thy

Thy servants beg, thou wilt dispense
Thy watchful care thro' every sense.

The many ills inhabit there
Will vanish, when thy beams appear:
Come then, thou true Celestial Light,
And drive away those shades of night.

May age to age thy wonders, &c. 358.

The H Y M N at Even-Song.

Cæli Deus Sanctissime.

O Source of light! whose glorious ray
Improves the fiery noon of day,
And paints the lucid realms more bright
With beauteous gleams of burnisht light.

Who round the world, twice two days old,
The burning luminary roll'd;
And taught the moon and stars to steer
Their roving course around the sphere.

That certain periods thus might show
How time's alternate seasons flow:
How days, and nights, and months succeed,
And years supply each others stead.

Restore in us thy heavenly day,
And drive the night of sin away;
That man like them, from darkness free,
May end this course, and rest in thee.

In this most gracious, &c. 351.

The H Y M N on Thursday at Matins.

Nox atra Rerum contegit.

NOW darkness spreads her sable wings,
And hides the different face of things,

Thee, O unbiass'd judge of hearts,
Our songs implore, e're night departs.

To cleanse us from each mortal stain,
And raise our souls to life again,
Thy Sovereign grace, O Lord, dispense,
And heal the wound of every sense.

Surcharg'd with sin, the guilty mind
Is heavy and to sloth inclin'd;
But struggles and would fain be free,
To fly rejoicing, Lord, to thee.

Those shades of darkness then, that dwell
Close in our inmost mind, expel;
That it may rise from death and night,
Exulting, in immortal light.

In this, most Gracious Father, &c. 351.

The H Y M N at Lauds.

Lux ecce surgit aurea.

BEFORE the face of Glorious Light,
Dark shadows wing their hasty flight,
Which led our steps so long astray
Thro' error's wide forbidden way.

O! may this light for ever shine,
And fill our souls with beams divine;
Lest sinful objects drag the will;
Or fictions prompt our speech to ill.

May all the day so glide along,
That truth may only move the tongue,
Nor guilt our hands or eyes distain,
Lest sin o'er-shadow us again,

Th' Eternal Eye, that sits above,
Observes us, and each step we move,

Beholds

Behold us, if we act right,
 From morning to returning night.
 May age to age thy wonders, &c. 358.

The H Y M N at Even-Song.

Magnus Deus Potentiæ.

O God! whose watry stores supply
 The liquid realms of seas and sky,
 With fruitful stocks of fish and fowl,
 To fly the air, and swim the pool.

Who taught the birds to soar on high,
 Whilst fish their finny pinion ply;
 That each, tho' born of one descent,
 Might fill its several element.

Grant that our souls, now past the flood
 Of Christ's redeeming tears and blood,
 May raise themselves on wing, and fly
 The dangers of mortality.

That none may sink beneath their fate,
 Nor soar on wings of self-conceit;
 Lest earthly minds sink once for all,
 Or rais'd too high, encrease their fall.
 In this most gracious, &c. 351.

The H Y M N on Friday at Matins.

Tu Trinitatis Unitas.

THOU Great Myſterious Three and One,
 Whose pow'r commands the world a-
 While we our nightly voices raise, (alone,
 Attend and listen to thy praise.

Now, all things hush'd in silence, take
 The sweets of sleep; thy suplicants wake,
 And

And beg, O Lord, that thou wilt cure
The wounds of sin, that we endure.

And all those deeds that fly the light
For shelter in the shades of night,
Do thou with a descending ray
Dispel, and wash their stains away.

That whilst to thee our songs complain,
No inward sloth, or outward stain,
With their contagious ills may bind
The active vigour of the mind.

We therefore, Lord, thy suppliants pray,
Thy grace may guard our souls to-day,
That guided by so pure a light,
Our lives may brighten in thy sight.

May age to age thy wonders, &c. 358.

The HYMN at Lauds.

Æterna Cæli Gloria.

ETERNAL blaze of heavenly light,
Thou happy wish of mortal sight,
Co-heir of God's paternal throne;
A spotless Virgin's only Son.

Vouchsafe, that we our souls may raise
On noblest thoughts to sing thy praise,
That everlasting numbers may
Our grateful tribute justly pay.

The morning star now climbs thy sky,
The Sun succeeds and shadows fly:
So may the dawn of inward light
Arise, and chase the works of night.

So may thy saving influence
Diffuse thy light thro' every sense:

And through the dangers of the day,
Our lives unstain'd to night convey.

Deep in our souls may faith take root,
And first produce celestial fruit ;
Next hope our heavenly progress move,
And both conclude in endless love.

May age to age thy wonders, &c. 358.

The H Y M N at Even-Song.

Hominis Superne Conditor.

MAN's sov'reign God, to whom we owe
Both all we are, and all we do ;
Who, from the teeming womb of earth,
Gav'st servile brutes and reptiles birth.

That monsters of the land and deep,
Awak'd to life from realms of sleep,
By turns might their obedience pay
To nobler man's imperial sway.

Suppress whate'er by sensual arts,
Like insects, breeds in earthly hearts :
Before those sins to monsters grow,
And move the wheels of all we do.

From noisy strife our souls release,
Cement the ties of heavenly peace :
Show'r down thy streams of grace, till we
Meet our reward and bliss in thee.

In this, most gracious. &c. 351.

The H Y M N on *Saturday* at Matins.

Summæ Parens Clementiæ.

O God ! by whose command is sway'd
This order'd world which thou hast made,
Parent

Parent of heav'nly clemency,
In nature one, in persons three.

With gracious ear our cries attend,
Whilst sighs and vocal tears ascend;
That freed from sin, our souls may be
More spacious for receiving thee.

Our loins distemper'd with desires,
Make pure by thy refining fires;
That Heaven's seraphic love may tie
Our hearts to strictest purity.

While the dark hours that pass along,
Divide themselves to hear our song;
Increase in us that heavenly love
With gifts descending from above.

In this, most gracious, &c. 351.

The HYMN at Lauds.

Aurora jam spargit Polum.

AURORA does her beams display
And shews the bright approach of day;
May all disorder of the night
Disperse before the glorious light.

Loose, vicious, and intruding dreams,
And whatsoe'er the mind inflames:
With all that hid in darkness lay,
Take speedy wing and fly away.

That the last morning we shall see
(Which, Lord, we ask with bended knee)
May, when it's rising light displays,
Here find us singing of thy praise.

May age to age thy wonders, &c. 358.

The HYMN at Even-Song.

Jam Sol recedit igneus.

THE fiery Sun now rolls away,
 And hastens to the close of day;
 Thy brightest beams, O Lord, impart,
 And rise in our benighted heart.

To us the praises of thy name
 Are morning song and evening theme;
 Thus may we sing ourselves to rest
 Amidst the music of the blest.

To God the Father, and the Son,
 And Holy Spirit, Three in One,
 Be endless glory, as before
 The world began, so evermore.

The HYMN at Even-Song in Lent.

Audi benigne Conditor.

HEAR, O thou bounteous Maker! hear
 Our humble vows with gracious ear:
 Turn not thy saving face away,
 Whilst, on this solemn fast, we pray.

Great Searcher of our hearts, to thee
 We here deplore our misery:
 Behold, we to thy mercies fly,
 Do thou thy healing grace apply.

Great are our sins, O Lord, but thou
 Canst pardon more than we can do:
 May our defects, like shadows, raise
 The beauty and the life of grace.

May fasts extinguish, in our will,
 The fuel and desire of ill:

That

That thus our souls, from fetters free
May only thirst and follow thee.

Grant, O most sacred Trinity,
One undivided Unity,
That abstinence may here improve
Our claim to reign with thee above.

The HYMN at Matins.

Ex More docti mystico.

FROM Heav'n's own school's mysterious
ways

We're taught a fast of forty days :
Let humble sufferings, whilst we fast,
Atone for our disorders past.

'Tis this the law and prophets preach,
Both *Moses* and *Elias* teach,
And Christ, in whom they both are join'd,
This great example left behind.

Each sense and power must then abstain,
And e'en allowances restrain :
Whilst watching and reserve augment
The wholesome abstinence of Lent.

Let's fly the baits that Hell design'd
For snares to catch the heedless mind :
Nor leave the foe one fenceless way,
By which he may our souls betray.

With prostrate hearts let's lay before
Our Judge the miseries we deplore :
And, bow'd beneath the threatening rod,
Disarm the just revenge of God.

O God ! O Father ! our excess
Has long provok'd thy tenderness.

Preserve for us the same good-will:
Though rebels, we re thy children still.

Remember, though we're brittle earth,
'Tis thou, O Lord, that gav'st us birth;
Then let us not those works defame
That bear thy image and thy name.

Forget our crimes, and grant increase
Of faith and hope, of love and peace:
That we may live as pleases thee,
Both here and in eternity.

Grant, O most sacred, &c. 369.

The HYMN at Lauds.

O Sol Salutis, intimis.

O Sov'reign Sun! diffuse thy light,
And clear our inmost minds of night:
Thy beams drive all that's dark away,
And give the world a better day.

Now days of grace with mercy flow,
O Lord, the gift of tears bestow,
To wash our stains in ev'ry part,
Whilst heav'nly fire consumes the heart.

Rise crystal tears from that same source,
From whence our sins derive their course:
Nor cease, till harden'd hearts relent,
And, soften'd by our streams, repent.

Behold the happy days return,
The days of joy for them that mourn:
May we of their indulgence share,
And bless the God that grants our pray'r.

May Heav'n and Earth aloud proclaim
The Trinity's Almighty name,

And

And we, restor'd to grace, rejoice
In newness both of hearts and voice.

ON PASSION and PALM-SUNDAY.

The HYMN at Even-Song.

Vexilla Regis prodeunt.

BEHOLD, the royal ensigns fly,
The Crosses shining mystery;
Where life itself gave up its breath;
And Christ by dying, conquer'd death.

Th' audacious steel let out a flood
Of water mixt with saving blood,
Whilst man's redemption, with the tide,
Came rushing from the Saviour's side.

What *David's* faithful number told,
Succeeding nations thus unfold;
That God should rule from main to main,
And wood, not steel, assert his reign.

Hail, beauteous tree! whose branches wore
The purple of his royal gore:
Preferr'd to bear those arms, from whence
Spring all our blessing and defence.

On thee, as in the world's great scales,
The ransom of the world prevails:
Our sin, though great, his pains out-weigh,
And rescue Hell's expected prey.

All hail! O happy mournful tree,
Our hope with Christ is nail'd on thee;
Grant to the just, increase of grace,
And mediate, for the sinner, peace.

Blest

Blest Trinity, to thee we sing,
 From whom, above, all graces spring :
 Thy crowns above, on us bestow,
 Who conquer by the cross below.

The HYMN at Matins.

Pange Lingua gloriosi Lauream, &c.

SING. O my tongue, the glorious crown,
 Which Christ, the God of battles, won :
 How on the cross thy God on high
 Triumphs in pomp and victory;
 And yields for us his saving breath,
 At once to die and vanquish death.

A kind compassion made him take
 Such measures for his creatures sake;
 That fatal wood, where *Adam* found
 Sad means to give the general wound;
 Should now contribute to restore
 Our life, that caus'd our death before.

'This method, Providence decreed
 For Christ to crush the Serpent's head :
 Art meets with art, and countermines
 The wily foe's conceal'd designs ;
 Defeats his bane, and then applies,
 Against the poison, remedies.

Thus when the sacred period came,
 Behold the world's redeeming Lamb,
 From God's paternal bosom sent,
 Came down to human banishment ;
 And taking flesh of *Mary's* womb,
 Stept forth to save the world from doom.

Here

Here God and Man an infant lies,
The narrow crib augments his cries :
Those hands by which the lightning's hurl'd,
And arms that grasp the bulky world,
In swathing bands are wrapt and bound,
With poverty encompast round.

May all this praise, and honour thee,
One undivided Trinity,
The Father, and Co-equal Son,
And Holy Spirit, Three in One,
Whose equal power and goodness claim
One equal, everlasting fame.

The H Y M N at Lauds.

SIX * *Lustras* past, the Sabbath came
On which the world redeeming Lamb,
As freely he that term decreed,
So freely chose for us to bleed,
And, on the Cross's altar laid,
The solemn expiation made.

Gall was his drink ; his flesh they tear
With thorns and nails ; the bolder spear
His side laid ope, and once again
Heaven's cataracts were seen to rain
Another deluge ; but the flood
Was water mixt with saving blood.

O tow'ring tree ! whose branching head,
Like Heaven, is both sublime and spread :
No citron groves, nor myrtle bowers,
Can boast such blossoms, fruits or flowers :

* *A Period signifying the Revolution of five Years.*

Since Christ's redeeming arms display'd
Create the sweetness of thy shade.

Tall cedar rais'd to mate the sky,
Hard as thou art, now mollify,
And teach men how to treat their God :
Bow gently down beneath their load,
That unrelenting man may learn
To change his heart, and feel concern.

Thou, when the shipwreckt world was tost
On raging seas, and nature lost,
Besprinkled with the Saviour's gore,
Alone wert fit to waft us o'er
To that calm port of endless bliss
Where future storms and dangers cease.

May all this praise, &c. 373.

*On Easter-Sunday, and other Sundays till the
Ascension.*

The HYMN at Matins.

Rex sempiternæ Cœlitum.

ETERNAL King, whose equal reign
With God, before the world, began,
And, from the darksome womb of night,
Brought'st all created things to light.

When first thou gav'st to nature birth,
And fram'dst the globe of Heaven and Earth;
Of that same earth, a narrow span,
Thou mad'st thy own resemblance Man.

And when Hell's black prevailing art
Had chang'd the hue, and turn'd the heart,
Thou cam'st to rescue and restore
The image thou hadst fram'd before.

Then

Then wert thou born of Virgin's Womb ;
And now in thee the sacred tomb
Restores the grave's first fruits to breath,
To lead us from the realms of death.

He leads thro' the baptismal flood
(A stream he tinctur'd with his blood)
By which, as from the grave of sin,
The soul revives and lives again.

The cross he freely underwent,
And took on him our punishment,
His wounds like springs of mercy bled
And plentiful redemption shed.

From death of sin, O Jesus, free
Them that are born again to thee ;
Be thou alone our chosen guest
And everlasting paschal feast.

May endless worlds the glories tell
Of Christ, who vanquish'd death and hell,
And one eternal praise repeat
The Father and the Paraclete.

The HYMN at Lauds.

Aurora Cælum purpurat

AURORA spreads her chearful rays,
The Heav'ns rejoice in hymns of
Praise ;

The earth resounds in tuneful strains
More loud than hell can shake its chains ;

To see the mighty Jesus lead
The patriarchs ransom'd from the dead,
Late sons of shades and heirs of night,
To people realms of endless light.

The

The dead's first-born resumes his breath,
And forces thro' the gates of death :
To come victorious, and increase
The triumphs of his own decease.

Cease mournful tears : behold relief :
Enough you have indulg'd to Grief :
The herald angels now proclaim,
Life's reign restor'd, and sound his fame.
From death of sin, &c 375.

On Low-Sunday and others till the Ascension.

The H Y M N at Even-Song.

Ad regias Agni dapes.

From purple seas, and land of toil
We come to feed on *Egypt's* spoil ;
May whitest robes our souls prepare
To meet the Christian passover.

Christ's love the priestly function plaid,
The Victim on the Altar laid :
His blood, inflam'd with love for man,
At every saving channel ran.

The wasting angel passes o'er
The posts distain'd with sacred gore :
The yielding sea divides its waves :
Egyptians float in liquid graves.

Now Christ becomes our Heavenly fare,
Our sacrifice and passover :
By him (the pure unleaven'd bread)
The pure and faithful minds are fed.

O true celestial sacrifice !
By whom hell's slaves from death arise :

By

By thee, Death's adamantine laws
Submit, and life regains its cause.

Hence dost thou, crown'd with laurels, rise,
And lead'st thy triumph thro' the skies:
Loaded with spoils each axle reels,
And Hell and Death attend the wheels.
From death of sin, &c. 375.

The H Y M N at Even-Song on the As-
cension.

Salutis humanæ Sator.

O Christ! the Saviour of mankind,
The light and comfort of the mind,
Creator of this earthly frame:
Thy lovers chaste endearing flame.

What strange excess of clemency
Prevail'd so far with guiltless thee,
That thou the sinner's load should'st bear
And die, to pay his forfeiture.
Thou laidst the dead's black dungeon ope,
To loose their chains, and crown their hope;
And now resum'st thy conquering throne
Rear'd on the spoils and trophies won.

With equal clemency repair
The failings of our exile here;
That we with joy may end our race,
And see thy glory face to face.

Thou, Lord, the truth, the life, and way,
Preserve us, lest our hearts should stray;
And grant our eyes one day to see
The sweet reward of life in thee.

The H Y M N at Matins.

Æterne Rex Actissime.

O Saviour Christ! O God, most high!
Whose glorious triumphs decks the sky,
Arising from the world's defeat,
With tyrant death beneath your feet.

Call'd from above, You, as your own,
In right of God, resume the throne :
And thence this universe survey,
Whilst all your creatures homage pay.

Both heaven and earth, nay death and hell,
And all that in their confines dwell :
With bended knees fall down before
The general Victor, and adore.

The Angels stand amaz'd to see
Such change in our mortality :
That human flesh, the root of sin,
Should serve their God to triumph in.

May he our great reward bestow,
Whole influence o'er this world below
Makes Heaven alone seem worth our care,
And all things else insipid here.

Then Lord, with the release of sin
Let thy triumphant grace begin :
And sweetly draw our hearts to thee
Our centre and felicity.

That when our Judge in clouds shall come,
Cloth'd like a storm, and arm'd with doom,
Our lot may be to 'scape the rod,
And meet with a rewarding God.

May endless worlds Christ's triumphs own,
Ascending his immortal throne :

And

And one eternal praise repeat
The Father and the Paraclete.

The H Y M N at Even-Song on Whit-
Sunday.

Veni Creator Spiritus.

CREATOR Spirit, by whose aid
The world's foundations first were laid;
Come visit every pious mind,
Come pour thy joys on human kind.
From sin and sorrow set us free,
And make thy temples worthy thee;

O Source of uncreated light!
The Father's promis'd Paraclete;
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and thy sacred unction bring
To sanctify us while we sing,
Plenteous of grace descend from high,
Rich in thy sevenfold energy:
Thou strength of his almighty hand,
Whose pow'r does heaven & earth command;
Proceeding Spirit our defence,
Who dost the gifts of tongues dispense,
And crown thy gift with eloquence. }
Refine and purge our earthly parts:
But, Oh! inflame and fire our hearts:
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay thy hand, and hold them down.

Chase from our minds th' infernal foe,
 And peace, the fruit of love, bestow :
 And, lest our feet should step astray,
 Protect, and guide us in the way.

Make us eternal truths receive,
 And practise all that we believe :
 Give us thyself, that we may see
 The Father, and the Son, by thee.

Immortal honour, endless fame
 Attend the Almighty Father's name;
 The Saviour Son be glorified,
 Who for lost man's redemption died ;
 And equal adoration be,
 Eternal Paraclete, to thee.

The H Y M N at Matins.

Jam Christus Astra ascenderat.

NOW Christ had pierc'd the skies to claim
 His Father's throne, from whence he
 About to send the sacred Dove, (came.
 The Holy Ghost, true God of love.

The day was come, on which the Sun
 Had sev'n times sev'n glad courses run ;
 To usher in the sevenfold rays
 With a mysterious term of days.

Three hours from the sun-rise were past,
 When lo! in a surprising blast,
 The Twelve at pray'rs, the Ghostly God
 Came down to take his new abode.

Thus from the Father's light there came
 A sacred warmth, and living flame,

To

To make their faithful hearts reveal,
By fiery tongues their ardent zeal.

They, fill'd with God, in transports bless
With various tongues and languages,
The God, that taught those wond'rous ways
To preach his works, and speak his praise.

The *Romans*, *Greeks*, and barb'rous sects,
All nations and all dialects,
Their native tongues perceive, and praise
The author of their strange amaze.

Whilst Jews alone, of all mankind
The most supinely deaf and blind,
Revile God's greatest works with sin,
And call the gift, excess of wine.

But *Peter* thwarts their impious spite,
And brings the sacred truth to light:
A truth, which, tho' from them conceal'd,
The prophets taught, and God reveal'd.

May endless worlds, &c.

The HYMN at Lauds.

Beata nobis gaudia.

THE rolling year pursues its way,
And now turns up the joyful day,
Whereon the Holy Ghost possessest,
And reign'd in each Apostle's breast.

The sudden flames, like tongues of fire,
Their hearts and speech at once inspire,
To kindle love, and to dispense
The gift of heav'nly eloquence.

They speak; and mingling nations throng
Amaz'd to hear their native tongue:

Whilst strangers to the gospel think
The mind's excess, excess of drink.

But here mysterious terms appear;
And as the Jewish fiftieth year
Declar'd the legal debtors free,
This day's the Christian Jubilee.

Now, Gracious God, with bended knee
Thy Spirit's gifts we ask of thee:
Make all the sev'nfold fountains flow,
And shed their grace on us below.

Long since thy grace thou didst impart,
To rule in each disciple's heart;
With the same grace our crimes release,
And grant us everlasting geace.

May endless worlds, &c.

On TRINITY-SUNDAY.

The HYMN at Even-Song.

Jam Sol recedit igneus.

THE fiery Sun now-rolls away,
And hastens to the close of day;
Thy brightest beams, O Lord, impart,
And rise in our benighted heart.

To us the praises of thy name
Are morning song and evening theme;
So may we hng ourselves to rest
Amidst the music of the blest.

To God the Father, &c. 368.

The HYMN at Matins.

Summæ Parens Clementiæ.

O God! by whose command is sway'd
This order'd world which thou hast made,
Parent of heav'nly clemency,
In nature one, in persons three.

Assist us, whilst our minds we raise,
Inflam'd with thy immortal praise;
That with our sober thoughts we may
For ever our thanksgiving pay.

May age to age thy wonders, &c. 358.

The HYMN at Lauds.

Tu Trinitatis Unitas.

THOU great mysterious three and one;
Whose power commands this world:
Whilst we our nightly voices raise, (alone,
Arise and listen to thy praise.

The morning star now climbs the sky,
The Sun succeeds, the shadows fly:
So may the dawn of inward light
Arise, and chase the works of night.

May age to age thy wonders, &c. 358.

On the Feast of *Corpus Christi.*

The HYMN at Even-Song.

Pange Lingua.

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ, the Gentiles King bestow'd
His flesh, conceal'd in human food.

And

And left mankind the blood, that paid
The ransom of the souls he made,

Born from above, and born for man,
From Virgin's womb his life began :
He liv'd on earth, and preach'd, to sow
The seeds of heavenly truth below :
Then seal'd his mission from above
With strange effects of power and love.

'Twas on that ev'ning, when the last,
And most mysterious Supper past :
When Christ with his Disciples sat
To close the law with legal meat ;
And with his hands himself bestow'd
The Christian's food and Lamb of God.

The word made flesh for love of man,
With words of bread made flesh again :
Turn'd wine to blood unscen by sense
By virtue of omnipotence ;
And here the faithful rest secure
Whilst God can vouch, and faith ensure.

To this mysterious table now
Our knees, our hearts and sense we bow ;
Let ancient rites resign their place
To nobler elements of grace ;
And faith for all defects supply,
Whilst sense is lost in mystery.

To God the Father, born of none,
To Christ his Co eternal Son :
And Holy Ghost, whose equal rays
From both proceed, one equal praise ;
One honour, jubilee and fame
For ever bless thy glorious name.

The H Y M N at Matins.

Sacris Solemnis.

THE solemn feasts our joyful songs inspire,
And urge the praises of our tuneful lyre :
Old sinful ways now cease ; and in their stead,
New hearts, new voices, and new works succeed.

We sing the feast, where Christ the brethren fed,
With the true Lamb, and the unleaven'd bread :
Where ancient rites to Christian myst'ries yield,
And all the Figures are in Christ fulfill'd.

They eat the Lamb with legal rites, and gave-
Their mother synagogue a decent grave :
But now the Lamb of God begins to bleed,
The shadows vanish, and on Christ they feed.

Studios to save, his bounteous hands bestow'd
His sacred flesh for feeble mortals food :
His own reviving blood, for sinners sake,
He dealt around, and bid them all partake.

Thus Christ all offerings did in one comprisè,
And Priests alone empower'd to sacrifice :
With just commission each was made a guest,
To feed himself, as well as feed the rest.

The bread of Angels, bread of man is made,
The truth and substance now excludes the shade -
O strange effect of love ! the Sov'reign God
Becomes the poor's, the slave's, the sinner's food.

O Three and One ! Thee humbly we implore
To manifest thyself, as we adore ;
By thy own ways instruct us how to move,
To find th' abyss of light, in which thou dwell'd above.

The HYMN at Lauds.

Verbum supernum prodiens.

TH' Eternal God, by human birth,
Unchang'd pursues his task on earth ;
Concluding his laborious strife
With wonders at the close of life.

Betray'd to *Jews*, betray'd to death,
His own disciple grudg'd him breath ;
Yet he for his disciples food,
Himself, the Bread of Life, bestow'd.

Beneath the types of wine and bread,
They on his blood and body fed ;
That man, of twofold substance made,
For each might find respective aid.
He's born, to make himself our mate ;
He eats, to make himself our treat :
He dies, to lay our ransom down ;
And reigns, to make himself our crown.

O saving Host ! that heaven's high gate
Lay'st open at so dear a rate :
Intestine wars invade our breast,
Be thou our strength, support and rest.

May endless praise attend the throne
Of heaven's high Ruler, Three and One :
And he on us those joys bestow,
That neither end nor measure know.

On the Feast of St. Peter's Chair, Jan. 18.

The HYMN at Even-Song and Matins.

Quodcunque in Orbe.

FOR thee, blest *Peter*, God has sign'd
The sacred power to loose and bind :

By

By which, what thou dost loose or tie,
The Heavens approve and ratify.
Thou at the day of man's last doom,
To judge the world with Christ shalt come.

May age to age proclaim and sing
One sov'reign God, one endless king,
The Father and co-equal Son.
And Holy Spirit three in one:
Whose equal glory joins the Three
In one Almighty Trinity.

The HYMN at Lauds.

Beate Pastor Petre.

PETER, blest pastor of our souls,
Whose word the gates of heaven controuls
Exert that power which God has sign'd,
In heaven and earth to loose and bind:
And set our fetter'd nature free
From sin's enticing slavery.

May all thy works, O God, conspire,
And sing, in one eternal choir,
Thy boundless power and wond'rous ways,
With joy and never-ceasing praise
To the Almighty Three
In one eternal Unity.

*On the Conversion and Commemoration of St.
Paul, 25th of Jan. and 30th of June.*

Egregie Doctor Paule:

HAIL Nations Light, attract and raise
Our hearts to trace thy heav'nly ways,
And

And meet, above, our endless Sun,
 Where charity will shine like noon ;
 And faith, like stars that rul'd by night,
 Obscur'd with lustre, sets in light.

May all thy works, &c. 387.

*On the Feast of S. Martina Virgin and Mar-
 tyr, Jan. 30.*

The HYMN at Matins.

Martini celebri plaudite nomini.

NOW, joyful Rome, thy grateful numbers raise,
 And celebrate the great Martina's praise :
 In tuneful parts at once proclaim
 The Virgin and the Martyr's fame.
 Her gen'rous blood with native lustre shone,
 And join'd the charms of virtue with her own,
 Enrich'd with all things that supply
 Convenience, pomp and luxury ;
 But she despising pamper'd life and ease,
 To Christ, her treasures by the poor conveys,
 And there alone amongst the blest
 Enjoys the sweets of endless rest.
 O God ! whose strength does in thy martyrs shine,
 Our grov'ling souls from love of earth refine,
 And place our joys alone in thee,
 One undivided Trinity.

*On the Feasts of the Blessed Virgin Mary, as
 before in the Office.*

On the Feast of St. Joseph, March 19.

The HYMN at Even-Song.

Te Joseph celebrent.

MAY Heaven's loud Host the Virgin spouse proclaim
And faithful choirs resound great Joseph's fame;
Who bright with merit has deserv'd to be
In nuptial ties, O Mary, join'd with thee.

The pregnant maid he saw with wond'ring eyes,
And anxious thoughts increas'd his just surprise,
Till an Archangel from above reveal'd
The sacred myst'ry in her womb conceal'd.

His arms embrac'd the world's new-born delight,
From Herod's rage secur'd his Saviour's flight:
Him lost he sought, and in the temple found:
Thus happy tears are with possession crown'd.

Others, in t'other world are crown'd with bliss,
And wear the palms which they've deserv'd in this:
But he, more happy in his Lord's embrace,
E'en here on earth, beholds him face to face.

May Joseph's vows, O sacred Three and One,
Prevail, that sinners may approach thy throne,
Where sweetest hymns shall consecrate thy name,
To endless blessings, and immortal fame.

On the Feast of S. Hermen'gild, April 13.

The HYMN at Even-Song.

Regali folio.

BLEST *Hermen'gild*, whose lustre shone
On happy *Spain's* exalted throne:

M m

From

From thence is rais'd on wings of love,
To shine amongst the blest above.

With what an unrelenting will
Did he his plighted vows fulfil :
Preferring Christ to what might please
The sensual mind, or court his ease.
How Heav'n's chaste love outshines the fires,
That burn the heart with fond desires :
No dazzling lights perplex the way
To brighter truth's eternal day.

May sov'reign praise and honour vye
To sound the fame of Heav'n's Most High,
And sing, with all the Heavenly Host,
The Father, Son, and Holy Ghost.

On the Feast of the Finding of the Holy Cross.

The HYMN at Even-Song.

BEHOLD the royal ensigns fly, &c.
Page 371.

On the Feast of St. Venantius, May 18.

The HYMN at Even-Song.

Martyr Dei Venantius.

TO-DAY the *Umbrian* city's fame
Revives at great *Venantio's* name :
Whilst vanquisht racks and tortures strive
To make his fame for ever live.
A child in years, inur'd to pains,
And tried with prisons, stripes and chains :

For

For barb'rous sports, and tyrants play,
Is made the greedy lions prey.

But innocence disarm'd their claws,
And chang'd their natures fiercest laws :
With mains uncurl'd they fawn and greet,
And gently kiss the martyr's feet.

More brutal men pursue the stroke
With burning lamps, with fire and smoke,
Whilst headlong hung, his vitals fry,
His soul in clouds ascends the sky.

May God the Father, and the Son,
And Holy Spirit, Three in One,
By great *Venantio's* prayers, bestow
The joys of bliss on us below.

On the Feast of the Nativity of St. John Baptist, June 24.

The HYMN at Even-Song.

Ut queant laxis.

O Sylvan Prophet, whose eternal fame
Resounds from Jewry's hills and Jordan's stream,
The music of our numbers raise,
And tune our voice to sing thy praise.
Heav'n's messenger from high Olympus came
To bear the tidings of thy life and name,
And told thy Sire each prodigy
That Heav'n design'd to work in thee.
He heard the news, and dubious with surprise;
His salt'ring speech in fetter'd accents dies:
But Providence with happy choice
In thee restor'd thy Father's voice.

From the recess of nature's inmost room,
 Thou knew'st thy Lord unborn from womb to womb,
 Whilst each glad parent told and blest
 The secrets of each others breast.
 Glory to God the Father, and the Son,
 And Holy Ghost with both in nature One;
 Whose equal pow'r unites the Three
 In one eternal Trinity.

The HYMN at Matins.

Antra deserti.

FROM noisy crowds, your early years recess,
 Seeks Heaven's protection in the wilderness;
 And makes your innocence to shine
 Unfollied with the least of sin.
 Your courtly dress was camel's rugged hide,
 With twisted thongs of stubborn leather tied:
 You drank the tasteless stream, and fed
 On honey, whence the locusts bred:
 All other prophets did foretell afar,
 The glorious rising of a future star;
 But, greater than a prophet, you
 Foretold the star, and shew'd him too.
 Thus God, the greatest-born of Human Kind,
 The Baptist chose, and John alone design'd
 Him to baptize in Jordan's flood,
 Who all the world baptiz'd in blood.
 Glory to God, &c. as above.

The HYMN at Lauds.

O nimis felix.

HAIL, Prince of Prophets, Prince of Martyrs, hail !
 Whom Jewry nurs'd in her remotest vale :
 Expos'd without a guard or fence,
 But that of milk-white innocence.
 Three different states unequal harvest yield,
 And each with blest increase adorn the field :
 Thy merits all those states imply
 Increas'd a hundred-fold in thee.
 Then, pow'ful Patron, teach us to repent,
 Make all the rocks of harden'd hearts relent :
 Our rough and crooked ways redress,
 And cultivate our wilderness.
 That our Redeemer, when he comes, may find
 No sins, like weeds, that over-run the mind :
 But like some crystal fountain clear
 May know his own resemblance there.
 Heav'n's brightest citizens sing praise to thee.
 One God in nature, and in persons Three.
 On us let not thy love be lost,
 But spare our souls for what they cost.

On the feast of St. Peter and Paul, June 29.

The HYMN at Even-Song.

Decora lux Aeternitatis.

THE beauteous beams of heav'nly light display
 Their lambent fires, and gild the rising day,
 Whereon the Princes of Apostles crown'd,
 Ascend their thrones, and acts of grace abound.

Heaven's sacred Porter, and the Gentiles Light,
 Rome's better parents equal deaths unite :
 And both to-day from fields of blood arise,
 To take possession of the conquer'd skies.

O! happy Rome, whose streams of princely blood
 Prevail beyond the fame of Tyber's flood ;
 Your sacred urns outshine the heathen pride,
 And all the cities of the world beside.

To God in nature One, in persons Three,
 Eternal glory, power and jubilee ;
 Whose sov'reign sway and universal throne
 Disposes all things with his word alone.

The HYMN at Matins.

Æterna Christi Munera.

MAY joyful hymns, &c. as in the Com. of
Apostles, page 406.

The HYMN at Lauds.

Beate Pastor Petre.

PETER, blest pastor of our souls,
 Whose word the gates of heaven controls,
 Exert that power which God has sign'd,
 In heaven and earth to loose and bind :
 And set our fetter'd nature free
 From sin's enticing slavery.

Hail, Nations Light, attract and raise
 Our hearts to trace thy heav'nly ways,
 And meet, above, our endless Sun,
 Where charity will shine like noon ;
 And faith, like stars that rul'd by night,
 Obscur'd with lustre, sets in light.

May all thy works, &c 387.

On the Feast of S. Mary Magdalen, July 22.

The HYMN at Even-Song.

Pater Superni Luminis.

BRIGHT Parent of celestial flame,
When thou regard'st the sinful dame,
One look with love her bosom clears,
And melts the frozen snow to tears.

To bathe her Saviour's feet, she flies
With wounded heart and loaded eyes :
Embracing arms sweet balms apply,
And with her hair she wipes 'em dry.

Unshock'd with fear she hugs the cross,
And with the grave disputes her loss :
No dread of men or arms can thwart
Heav'n's progress in a loving heart.

O Christ, sole object of our love,
With timely tears our sins remove ;
That whiten'd by those streams of grace,
We may behold thee face to face.

To God the Father, &c. 368.

The HYMN at Matins.

Maria castis Osculis.

BLEST Mary's chaste embraces greet,
With bleeding heart her Saviour's feet ;
With tears and balms her hands prepare
A bath ; then dries 'em with her hair.

May all things, Lord, bow down to thee,
One Co-eternal Trinity ;

And

And without end the praise repeat
Of Father, Son, and Paraclete.

The HYMN at Lauds.

Summi Parentis unice.

O Christ! sole refuge in distress,
Exert for us that tenderneſs
Which turn'd the ſinner's tears to gems,
That ſhine in endless diadems.

The drachma's ſound now clear'd from ruſt,
The diamond's ſifted from the duſt;
And ſet with ſhining ſtars to vye
In heaven's enamell'd canopy.

O Jeſus! who alone waſt ſent
To heal the wounded penitent;
Thy *Mary's* ſweeteſt balms apply,
And make her tears our remedy.

Mother of Jeſus, next prevail,
That *Eve's* deſcendents weak and frail,
May 'ſcape the dangers that infeſt
The way to our eternal reſt.

All glory to one God alone,
For many gracious bounties ſhown
To ſinners, by that ſacred art,
That works and crowns the change of heart.

On the Feaſt of St. Peter ad Vincula, Aug. 1.

The HYMN at Even-Song.

Miris modis, &c.

O God of nature, Sov'reign Lord,
At whole command and pow'ful word
The

The bolts retire, and doors obey,
And *Peter's* chains release their prey.

He, *Christ's* on earth deputed chief,
To rule the flock and give relief,
To heavenly pastures leads his care,
And feeds 'em with his plenty there.

Here as they drink the crystal brook,
He guards them with his shepherd's hook :
Thus fenc'd, the wolf, that prowls for prey,
The shepherd spies, and runs away.

To God the Father, and the Son,
And Holy Spirit, Three in One,
May creatures all their tribute bring,
And ev'ry age sweet praises sing.

The H Y M N at Matins.

Quodcunque in Orbe.

FOR thee, blest *Peter*, &c. as on the feast
of *St. Peter's Chair*, Jan. 18. p. 386.

The H Y M N at Lauds.

Beate Pastor Petre.

PETER, blest pastor of our souls, &c. as
on the same feast, p. 387.

On the feast of our Lord's Transfiguration,
Aug. 6.

The H Y M N at Even-Song and Matins.

Quicumque Christum quæritis:

O All, who seek with *Christ* to rise,
To *Tabor's* mount erect your eyes:

And

And see how Christ in glorious rays
The majesty of God displays.

Behold a sun more old than night,
A blaze of uncreated light:
So high, so deep, and vast of space,
It knows no bounds of time or place.

'Tis He's the King, whose sov'reign sway
The Jews and Gentiles both obey,
The promis'd ruler Heav'n decreed
For *Abr'ham* and his endless seed.

In him the law and Prophets join;
His truths they both attest and sign;
Him God, from his Paternal Throne,
Commands the world to hear and own.

Glory to Christ, whose light displays
To little ones his saving ways;
Whilst endless hymns of praise repeat
The Father and the Paraclete.

The H Y M N at Lauds.

Lux alma Jesu Mentium.

O Christ, when thy chaste light inspires,
Our tepid hearts with Heav'nly fires,
Thy love does such sweet flames excite,
Thy yoke grows sweet, and burthen light.

Co-heir of God's paternal throne,
Thou sov'reign blifs, to sense unknown;
Thrice happy they, who fill'd with thee
Possess the saints felicity.

O source of all, who from above
Descend'st in streams of light and love:

By these returning streams may we,
Direct our course, and end in thee.

Glory to Christ, &c. 398.

*On the Feast of the Exaltation of the
Holy Cross, Sept. 14.*

The H Y M N at Even-Song, &c.

As above on Passion-Sunday.

*On the Feast of St. Michael the
Arch-Angel, Sept. 29.*

The H Y M N at Even-Song. and Matins.

Te Splendor & Virtus Patris.

O Lord of Hosts, whose beams impart,
New life and vigour to the heart ;
For thee we tune our grateful lyre,
And mingle with the Angels choir.

Myriads of Chiefs their lances wield,
And glitter o'er the azure field ;
Whilst *Michael*, like a blazing star,
Displays the cross, and ends the war.

The dragon's head he crush't with this,
And drove him down the vast abyss ;
Whilst rebel-angels, with their head,
Impatient of his lightning, fled.

O ! may we chuse the better guide,
And vanquish all attempts of pride ;
That we thy vacant seats may gain,
And with the Lamb for ever reign.

To God the Father, &c. 368.

The HYMN at Lauds.

Christe Sanctorum Decus Angelorum.

Great God of Angels, Christ, whose powerful
Grace

Both made and ransom'd man to fill their place,
Vouchsafe that we from earth may rise
To their exalted seats of bliss.

Dispatch great *Michael*, messenger of peace,
To guard his care in this thy sacred place;
That war may be confin'd to hell,
Where endless strife and horror dwell.

Gabriel descend, and let the common foe
Thy Vigilance and Heavenly courage know;
Nor dare those temples to invade
That stand secure beneath thy shade.

Raphael, Physician Angel, come and cure
The raging pains distemper'd souls endure:
And lest our wandering feet should stray,
Direct us in this doubtful way:

And thou, the Queen of Angels, whose attire
Shines like a sun, amidst the Angels choir,
With all the bright ones, that attend
The Throne of God, our cause defend.

For this request, O God, we fly to thee:
Thou One in Nature, and in Persons Three;
Whose glorious deeds in anthems roll,
And echoing, sound from pole to pole.

On the feast of the Angel-Guardians, Oct. 2.

The HYMN at Even-Song and Matins.

Custodes Hominum.

WE sing the Guardian Angels Heaven has sent
To help and guide us in our banishment :

Lest wily foes surprise our will,

Too heedless of the ways of ill.

For Traitor-Angels, justly dispossess

Of their exalted thrones amongst the blest,

Now turn their spleen on human race,

Created to supply their place.

Haste then, you watchful Spirits, to suppress

The tumults of the province you possess ;

And gently calm our lab'ring breast

With sweet repose in heavenly rest.

All praise, O Trinity, attend thy name,

Whose sov'reign Godhead rules this threefold frame,

Whilst ev'ry age, and ev'ry thing,

Thy everlasting glory sing.

The HYMN at Lauds.

Æterne Reſtor Siderum.

ETERNAL Ruler of the ſkies,
In all thy works both great and wiſe :
Thou mad'ſt the world, and doſt diſpenſe
With equal care thy providence.

Be preſent, and our wants attend,

Whilst humbled hearts in prayers aſcend

N n

And

And as the dawn dispels the night,
Renew our minds with heav'nly light.

O safely guard our roving will
From all this world's contagious ill;
Send, send thy chosen Angel down,
So shield our lives, secure our crown.

May he reveal the Serpent's arts,
'Through all the windings of our hearts:
Lest heedless souls surpris'd should fall
Into the net he spreads for all.

Preserve us safe, beneath his care,
From all the miseries of war:
Bless us with peace, and banish hence
The two-edg'd sword of pestilence.

May God the Father rule on high,
By Guardian-Angels ministry,
Mankind, the charge of God the Son,
And Sacred Spirit's unction.

On the feast of St. Tereſia, Virgin, Oct. 15.

The H Y M N.

Regis ſuperni Nuncia.

SENT from above, *Tereſia* toils,
To plant Chriſt's faith in barb'rous ſoils;
She quits her native ſweet abode,
To gain her point, or loſe her blood.

But her more gentle pains attend,
A ſofter death's the lover's end:
Heav'n's flaming ſhaft muſt wound her heart,
And ſhe in pangs of love depart.

O victim

O victim of true charity,
Our souls enflame with love of thee :
And all those hurtful flames expell,
That in our earthly bosoms dwell.
May age to age, &c. 358.

On the Feast of All-Saints, Nov. 1.

The H Y M N at Even-Song,

Placare Christe servulis.

O Christ, before whose throne of grace
Thy Mother stands to plead our case :
Exert thy love, and grant that we
May share thy Father's clemency.

Angels, Arch angels, Thrones, and Pow'rs,
And all who guard the Heav'nly Tow'rs ;
From present, past, and future ill,
With watchful eye preserve us still.

Blest Prophets and Apostles plead
Our guilty cause, and intercede
With our offending Judge, that we
With tears may move his clemency.

May martyrs robes of purple dye
With stoles of white confessors vie ;
And both prevail to call us home
From exile, and reverse our doom.

Chaste train of Virgins, blest supplies,
Who, nurs'd in desarts, fill the skies :
And all the choirs of Saints, obtain
That we with you may jointly reign.

Preserve thy faithful kingdom free,
From unbelievers tyranny ;

That all mankind united may
One pastor of our souls obey.

Great ever-living God, to thee,
In essence one, in persons three;
May all thy works their tribute bring,
And every age thy glory sing.

The HYMN at Lauds.

Salutis humanæ Sator.

O Sov'reign Jesus, give thy aid
To all thou hast redeem'd and made :
Mother of Grace, make sinners share
The helps of thy maternal care.

Blest Spirits, who assist before
The throne of God, for us implore ;
Ye Patriarchs pray ; ye Prophets plead,
All for indulgence intercede.

Thou Baptist, thou Precursor blest,
Thou Chief of Pastors, with the rest
Of Christ's Apostles, pray that we
May live from sinful fetters free :

Next Martyrs, and Confessors choir,
With sacred Virgin's vows conspire :
And joint for us, of Heav'n obtain
Discharge of every sinful stain.

All happy Great Ones, that resort
To fill high Heav'n's Imperial Court :
With just compassion now bestow
Your heavenly gifts on us below.

May each succeeding age proclaim
Thy glory, Lord, and endless fame ;

And

And praise, with the Celestial Host,
The Father, Son, and Holy Ghost.

On the feast of the Apostles and Evangelists.

The H Y M N at Even-Song and Lauds.

Exullet Orbis Gaudiis.

A ROUNd the world may joys arise,
And eccho thro' the vaulted skies :
May Heaven and Earth conspire to sing,
And of Apostles triumph ring.

O you ! whom Heav'n's high Judge design'd
To be the jury of mankind ;
Earth's better lights, now void of art,
Accept the language of our heart.

You, who from God receive the keys,
Whose pow'rful word Heav'n's gate obeys :
With the same word prevail, that we
May from the chains of sin be free.

Disease and health your power proclaim,
And celebrate, by turns, your fame :
Relieve our minds, through sin unsound,
That sov'reign virtue may abound.

That Christ, when he returns to weigh
Our actions at the dreadful day,
May, with him, make us re-ascend,
To live in joys that never end.
To God the Father, &c.

The HYMN at Matins.

MAY joyful hymns in numbers show
 How Christ's eternal bounties flow :
 Th' Apostles triumphs, and the bliss,
 Wherewith he crowns their victories.

They rul'd the church, and held the shield
 To conquer in a suff'ring field :
 Now, like the stars from heaven, they show
 Their light for us that walk below.

Christ was their hope, their faith, a rock,
 No threatning tyrants breath cou'd shock :
 The love of him their conquests bore
 Thro' all their torments, racks, and gore.

In them the Father's glory shines ;
 The Son exults ; the Spirit reigns ;
 All heav'n resounds with joys to see,
 This triumph of the Trinity.

To God the Father, &c. 368.

On the feast of Apostles, in Easter-Time.

The HYMN at Even-Song, and Matins.

Tristes erant Apostoli.

THE dismal scene was yet in view,
 Christ's suff'ring fresh, his death still new,
 Th' Apostles grieving at their loss,
 Still felt his scourge, and bore his cross.

When Heav'n's bright messenger appears,
 And wiping off the women's tears ;
 Foretells them, they the first should be,
 To reap the fruits of constancy.

They

They wing'd with zeal make haste to tell
The anxious tribe, what them besel :
And met their Lord array'd in light,
And knew, and blest the glorious fight.

The Apostles heard, and, led by fame,
To *Galilee's* high mountain came ;
And happy, in that mount ador'd,
Their living, and life-giving Lord.
From death of sin, &c. 375.

The H Y M N at Lauds.

Paschale Mundo.

H Eaven's brightest planet now displays
The lustre of his glorious rays :
The glad Apostles lift their eyes,
And see the Sun of Justice rise.

Wond'ring they view their Lord, and praise
The beauty of his heavenly face :
His saving wounds, than stars more bright,
Shine dazling in the source of light.

O Christ, thy sovereign love impart,
And rule unrival'd in our heart ;
That full of God our mouths may praise,
And from abundance sing thy ways.

From death of sin, &c. 375.

On the Feast of a Martyr.

The H Y M N at Even-Song and Matins.

Deus tuorum Militum.

O God! the lot, reward, and prize,
That crowns thy martyrs victories :

Grant

Grant, whilst we sing this martyr's praise,
We may renounce our sinful ways.

The world with specious cheats disguis'd
He soon discover'd and despis'd :
And labour'd for a nobler gain,
Than palling pleasures mixt with pain.

No force could make his mind relent,
No racks his resolution bent ;
Fearless of death he sheds his blood,
And wades to Heaven through the flood.

O ! vocal blood, now pierce the skies,
And deal with Heaven, to hear our cries ;
That on his glorious triumph we
May find indulgence, Lord, with thee.

Immortal glory, endless fame,
The glorious works of God proclaim :
And sing with the Celestial Host,
The Father, Son, and Holy Ghost.

The HYMN at Lauds.

Inviscē Martyr unicum.

UNvanquish't martyr, who didst tread,
Where'er thy Lord's example led :
And now in triumph mount'st the skies,
Loaded with palms and victories :

Implore that blood, which Christ has spilt
To wash the leavings of our guilt :
That freed from sin's infectious bane,
Our ling'ring souls may live again.

Thy soul is now from danger free,
United from our mortality :

Teach us to soar on wings of love,
From earthly ties, to realms above.
May age to age, &c. 358.

On the Feast of many Martyrs.

The H Y M N at Even-Song.

Sanctorum Meritis,

WHEN bleeding heroes fill the tuneful choir,
The combat and the crown our song inspire :
On speaking deeds the willing numbers flow,
And bays unbid amidst the laurels grow.

Arm'd from above, they nobly fought for bliss :
Despis'd this world, as they're despis'd by this :
They saw the blossom and the fruit look fair ;
But fruit and blossom both dissolv'd in air.

With Heaven in view, fierce tyrants they engage ;
And stand unmov'd beneath their impious rage.
Keen steel and racks their tender bowels rend ;
Yet both to unrelenting courage bend.

Like slaughter'd sheep, they victims fall to death,
No whisp'ring murmur taints their parting breath,
No soft complaint escapes their generous heart ;
But conscious minds conceal the secret smart.

What tongue can now the glorious crowns declare,
Which you for martyrs, bounteous Lord, prepare ?
Wreaths of bright sanguine gems their brows entwine,
Where drops of blood, congeal'd to rubies, shine.

Thee, Sov'reign Godhead, humbly we implore,
To cleanse our guilt, our innocence restore.

Showet

Show down thy peaceful blessings in our days,
That without ceasing we may sing thy praise.

The H Y M N at Matins.

Christo profusum sanguinem.

TO Christ the Prince of Martyrs sing
The joys, which from their sufferings spring
From fields of blood the laurels rise
To crown their generous victories.

No terror of the world, nor pains
Their progress stops, or courage stains;
For Christ they die before decay,
And gain their bliss the nearest way.

Wild beasts and fire with equal rage
Concur to make the bloody stage:
And martyrs more compassion find
With savages, than human-kind.

Their malice, arm'd with brutal claws,
Exceeds the bounds of nature's laws,
To torture saints: but all their art
Shakes but the cottage, not the heart.

O God of Martyrs! grant that we
Partake of their felicity;
And rais'd to their high thrones above,
With them for ever praise and love.

The H Y M N at Lauds.

Rex Gloriosæ Martyrum.

O Christ! thy Martyr's glorious King,
The Crown of all their suffering:
Who shew'st us, how to wean our love
From earth, to fix on things above.

Vouchsafe

Vouchsafe to lend a gracious ear,
Whilst we our humble vows prefer;
That singing of their triumphs, we
May find indulgence, Lord, with thee.

That grace in us, O Lord, excite,
By which thy conqu'ring martyrs fight:
By which thy blest confessors shine,
To cleanse our guilty breasts of sin.

May age to age, &c. 358.

The said Hymn is for many Martyrs at Even-Song, in Easter Time.

On the Feast of a Confessor.

The HYMN at Even-Song. and Matins.

Iste Confessor Domine.

THE faithful servant who confess his Lord,
Whose feast the church's annual joys record:
This day in recompence is call'd to be
Before the Father, Lord, confess'd by thee,

*If it be not the Day of his Decease, instead of the two last
Lines, say,*

This day in recompence deserve, that we
Should praise thy servant, Lord, confess'd by thee;
His humble prudence and his thoughts on high,
His pure and unpretending piety,
By blameless steps a sober life convey'd,
Till last it center'd, where it first was made:

Within his tomb lies all that Heaven can spare,
Hither the deaf, the blind, the lame repair:

His

His kind protection each disease restrains,
 Restores the losses, and relieves their pains.

Justly may then his praise bespeak our voice,
 To join in concert, and with Heav'n rejoice :
 So may we hope to have an equal share
 Of his protection here, and merit there.

Glory and honour, pow'r and empire vie,
 To celebrate the ways of the Most High :
 Who from the seat of his illustrious Throne
 Rules all this worldly machine, Three and One.

On the Feast of a Confessor, and Bishop.

The HYMN at Lauds.

Jesu Redemptor.

Redeemer Christ, thou brightest gem
 Of sacred prelate's diadem :
 Resume thy clemency to day,
 And grant the gifts for which we pray.

To day the church transmits to fame,
 The great confessor of thy name :
 Whilst faithful choirs with joy rehearse
 In solemn rites his anniverſe.

Thrice happy He, that cou'd despise
 This fading world's vain pageantries :
 And fix his everlasting rest
 On surer grounds amongst the blest.

May we this bright example take,
 And the deluding world forsake ;
 That by his intercession, we
 May die to sin, and live to Thee.

From henceforth may all ages sing,
 The source of grace, and mercy's spring ;

And

And blefs with all the Heavenly Hoſt,
The Father, Son, and Holy Ghoſt.

On the Feaſt of a Confefſor, not Biſhop.

The HYMN at Lauds.

Jeſu Corona Celfior.

LORD, who thyſelf the crown wilt make
Of all that ſuffer for thy ſake ;
And own them in thy world of bliſs,
If they confeſs thy name in this.

Prepare us, whiſt thy ſuppliants pray
In concert with thy ſaint to-day ;
To claim that promiſe, and begin,
By breaking all our chains of ſin.

This happy day the grateful year
Keeps ſacred in its kalendar,
Whereon this ſaint from earth releaſt
Augments the number of the bleſt.

The vanity of worldly joys,
Poſſeſſions, pleaſures, wealth and toys,
Like vanquiſht foes, but means ſupply,
To ſolemnize his victory.

On thee he calls, O Lord, his ſhield ;
The Devils hear thy name and yield ;
Thus does thy ſaint by thee prevail,
And trample o'er the powers of Hell.

Alone he in thy name confides,
Faith lights his ſteps, and virtue guides ;
By this initial taſte of love,
To feaſt with all the bleſt above.

O o

Then

Then since our worthless merits fail,
 Let this thy saint with thee prevail
 To cancel sin's deserved score,
 That lies at our unhappy door.

To God the Father's sacred name,
 Eternal glory, praise, and fame,
 Who, with the Holy Ghost and Son,
 For ever reigns, both Three and One.

On the Feast of Virgins.

The H Y M N at Even-Song and Lauds.

Jesu Corona Virginum.

O Christ! the crown of purity,
 We offer up our vows to thee;
 Whom none but she alone cou'd bear,
 Whose fruit did not the bloom impair.

Lillies around they strow the way,
 And choirs of brighter virgins play;
 The spouse shines forth array'd in white,
 And on 'em all reflects his light.

Where'er his great example led,
 The following trains of virgins tread;
 They singing trace his wond'rous ways,
 And run division to his praise.

We beg, O Lord, our wounded sense
 May feel thy healing influence;
 That pure and from corruption free,
 We may restore our souls to thee.

May each succeeding age, &c,

Of a Virgin and Martyr.

The HYMN at Matins.

Virgines Prolis.

O Virgin's offspring Christ, who wert alone
Thy Parent's Maker, and a Virgin's Son!
A Virgin's triumph asks our praise;
With heav'nly thoughts our numbers raise.
Her double courage did at once engage
Her sex's weakness, and her tyrant's rage:
And over both victorious now,
A double wreath adorns her brow.
Through fields of blood her hunted soul escapes
From threat'ning death in all its frightful shapes;
And wading through a troubled stream
Obtains the heavenly diadem.
Permit, Great God, her pray'rs may set us free
From hateful sin's enchanted tyranny;
And purest hymns shall sound thy name
In songs of everlasting fame.
Glory to God the Father, &c. as on the Feast of St.
John Baptist, page 392.

On the feast of a Virgin only, and not Martyr.

The HYMN at Matins.

Virginis Proles.

O Virgin's offspring Christ, who wert alone
Thy Parent's Maker, and a Virgin's Son!
A Virgin's merits asks our praise;
With heavenly thoughts our numbers raise.
Permit, Great God, her prayers may set us free
From hateful sin's enchanted tyranny.

And purest hymns shall sound thy name,
In songs of everlasting fame.

Glory to God, &c. page 392.

On the feast of Holy Women.

The HYMN at Even-Song. and Lauds.

Fortem virili Pectore.

RISE tuneful numbers, justly praise
A noble matron's gen'rous ways;
Whose fortitude exalts her name
Above her sex, and high as fame.

Wing'd with seraphic love, her heart
Transcends and 'scapes the poison'd dart:
By painful flights she soars above,
The reach of earth, or earthly love.

She starves the flesh to feed the mind
With fasts and prayer, a food refin'd:
No passions discompose her breast
Absorpt in pleasures with the blest.

O Christ! whose glorious graces shine
So bright, through such a feeble shrine,
Grant, by her powerful pray'rs, that we
May shine with her eternally.

May age to age, &c. 358.

The HYMN at Matins.

Hujus Oratu.

PERMIT, Great God, this Saint with pray'rs may free
Our souls from sin's enticing slavery;
And purest hymns shall sound thy name,
In songs of everlasting fame.

Glory be to God, &c. page 392.

On the Feast of the Dedication of a Church.

The HYMN at Even-Song, and Matins.

Cælestis Urbs Hierusalem.

HIERUSALEM, whose heavenly mien
 Betrays the peace that reigns within :
 Whose quarries living rocks supply
 To build and raise thy tow'rs so high,
 Heav'n's brightest Angels crown the pile,
 And God does on thy labours smile.

O *Sion's* daughter well betroth'd !
 With all thy Father's glory cloath'd,
 In all thy spouse's graces dress'd,
 In thee the spouse himself is bless'd ;
 Thou beauteous Queen of heav'nly love,
 Whom Christ espouses from above.

Thy orient gates with pearl array'd,
 Stand always open and display'd,
 For all who thither drawn with love,
 Have nobly fixt their hearts above :
 Such as here thought it high reward
 To suffer with their suff'ring Lord.

Thus hardest marbles, toughest oaks,
 Polish'd and shap'd by dint of strokes,
 The skilful artist's able hand
 Makes fit to take their place and stand,
 On highest pinacles to shine
 O'er all the edifice divine.

To thee, Most High, our voice we raise,
 To thee, Most High, in all thy ways,

We, both the Father, and the Son,
 And Paraclete adore in one:
 Whilst endless anthems sound thy fame,
 And loud Hosannas eccho to thy name.

The HYMN at Lauds.

Alto ex Olympi vertice.

FROM high *Olympus* top the Son
 Of God, and living *Corner-stone*,
Hewn without hands, came down to show
 How far humility could go;
 And join'd at his stupenduous birth
 Both grace and nature, Heav'n and Earth.

By this alliance, happy we
 Partakers of the harmony.
 Angels above division run,
 And sing incessant Three and One:
 Whilst *Sion* with a tuneful heart
 Replies and sings a second part.

Hither, O God, direct thy flight,
 And fill these temples with thy light:
 Hither repair, and here espouse
 The int'rest of thy people's vows;
Sion was once thy chosen place,
 On *Sion* show'r thy streams of grace.

Resume thy mercy-seat and show
 As once our Father's God, so now,
 Thou'rt God and Father prone to hear,
 Be bounteous ev'n beyond our pray'r:
 And crown our souls amongst the blest,
 In seats of everlasting rest.

To thee, Most High, &c. 417.

For the Dead, the S E Q U E N C E.

Dies Iræ, Dies illa.

THE day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As *David* and the Sibils say.

What horror will invade the mind,
When the strict Judge, who would be kind,
Shall have few venial faults to find?

The last loud trumpet's wond'rous sound
Must through the rending tombs rebound;
And wake the nations under ground.

Nature and death shall with surprize,
Behold the pale offender rise!
And view the Judge with conscious eyes.

Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.

O then! what interest shall I make,
To save my last important stake,
When the most just have cause to quake?

Thou mighty, formidable King,
Thou mercy's unexhausted spring,
Some comfortable pity bring.

Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In flocks of guilty terror tost.

Thou

Thou, who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

Thou whom avenging powers obey,
Cancel my debt (too great to pay)
Before the sad, accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep; accept my tears.

Thou, who wert mov'd with *Mary's* grief,
And by absolving of the thief
Hast given me hope, now give relief.

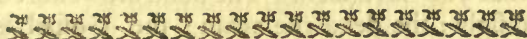
Reject not my unworthy prayer,
Preserve me from that dangerous snare,
Which death and gaping Hell prepare.

Give my exalted soul a place
Amongst thy chosen right-hand race,
The Sons of God, and heirs of grace.

From that insatiable abyss,
Where flames devour, and serpents hiss,
Promote me to thy seat of bliss.

Prostrate, my contrite heart I rend,
My God, my Father, and my Friend,
Do not forsake me in my end.

Well may they curse their second breath,
Who rise to a reviving death.
Thou great Creator of mankind,
Let guilty man compassion find. *Amen.*



T H E

P R A Y E R S

O N

Sundays, and other Days, with their
Anthems and Versicles, throughout the
Year.

The Anthem on the First Sunday in Advent.

FEAR not Mary, for thou hast found
grace with our Lord: behold thou shalt
conceive, and bear a Son: *Alleluia.*

Vers. Distil ye Heavens from above, and
let the clouds show'r down the just.

Resp. Let the earth open and bud forth
a Saviour.

The Prayer.

O Lord, we beseech thee, exert thy
power and come, that, under thy pro-
tection, we may be freed from the imminent
danger of our sins, and be saved through
thy deliverance: who livest and reignest one
God with the Father, and Holy Ghost, world
without end.

Resp. Amen.

The Anthem on the Second Sunday in Advent.

Art thou he that art to come; or look
we for another? Go and report to *John*
what

what you have seen. The blind are restored to sight; the dead rise again; the Gospel is preached to the poor: *Alleluia.*

Vers. Distill, as before, 421.

The Prayer.

RAISE up our hearts, O Lord, to prepare the ways of thy only Son, that by his coming, we may be made worthy to serve thee with clean hearts. Who livest and reignest one God, with thee and the Holy Ghost.

The Anthem on the Third Sunday in Advent.

Blessed art thou, Mary, who didst believe our Lord; those things shall be perfected in thee, which were spoken to thee by our Lord: *Alleluia.*

This Anthem is omitted, if one of the greater Anthems which follow, cometh in the Place.

Vers. Distill, as before.

The Prayer.

GIVE ear, O Lord, we beseech thee, to our prayers, and with grace enlighten the darkness of our minds. Who livest and reignest, &c.

These greater Anthems following are begun the 17th of December, and every one said in Order, till the next Day before Christmas-Eve. The Versicles and Prayers of the Sunday before, are to be said when none proper are assigned.

The Anthem on the 17th of December.

O wisdom! who camest forth from the mouth of the Most High; powerfully extending from end to end, and sweetly disposing all things; come, and instruct us in the ways of prudence.

The

The Anthem on the 18th of December.

O *Adonia*, and leader of the house of *Israel*! who appeared'st to *Moses* in the flaming bush, and gavest to him the law in *Sinai*, come and redeem us with thy strong arm.

The Anthem on the 19th of December.

O Root of *Jesse*! who standest for a sign to nations, before whom kings shall restrain their mouths: thou, whom the *Gentiles* shall address, come to our deliverance, and now delay no more.

The Anthem on the 20th of December.

O Key of *David*, and sceptre of the house of *Israel*! who openest, and no one shuts; shuttest, and no one opens; come and bring forth from their prisons, those that are in chains, sitting in the dark, and in the shades of death.

The Anthem on the 21st of December.

O Orient, the splendor of eternal light, and son of justice! come and enlighten those that sit in the dark, and in the shades of death.

The Anthem on the 22d of December.

O King of the *Gentiles*, the desired of nations, the corner stone that unitest both in one! come, to the salvation of man, whom thou hast framed of earth.

The Anthem on the 23d of December.

O *Emanuel*, our king and law-giver, the expectation and the saviour of nations! come to our salvation, O Lord our God.

On

On Ember Wednesday, in Advent.

If it comes before the 17th of December, this Anthem is to be said.

Behold the handmaid of our Lord; be it to me according to the word.

Verse. Distill, as before, 421.

The Prayer.

GRant, we beseech thee, Almighty God, that the solemnity of our redemption now approaching, may both afford us the helps of this present life, and also give us the rewards of eternal bliss: through our Lord.

On Ember-Friday in Advent.

If it comes before the 17th of December, this Anthem is to be said.

This is the testimony which *John* gave: he who comes after me, was made before me.

Verse. Distill, as before.

The Prayer.

O Lord, we beseech thee, exert thy power, and come; that they who trust in thy goodness, may speedily be delivered from all adversity: who livest and reignest, &c.

On Ember-Sunday in Advent.

The Anthem. Vers. Distill, as before.

The Prayer.

O God, who seest that we are afflicted through our own wickedness, grant mercifully, that by thy coming we may receive comfort: who livest and reignest, &c.

On the fourth Sunday in Advent:

The Anthem. Vers. Distil, as before, 421.

The Prayer.

O Lord, we beseech thee, exert thy might, and powerfully assist us; that by the help of thy grace, what our sins obstruct, may be hastened by the indulgence of thy mercy: who livest and reignest, &c.

The anthem on the vigil of the Nativity of our Lord.

When the sun shall rise from Heaven, you shall see the King of Kings coming forth from his Father, as a bridegroom out of his bride-chamber. *Vers.* To morrow shall be cancelled the iniquity of the earth. *Resp.* And the Saviour of the world shall reign over us.

The Prayer:

O GOD, who makest us rejoice, by the yearly expectation of our redemption, grant, that we who joyfully receive thy only begotten Son, our Lord Jesus Christ, as our Redeemer, may also safely behold him, coming as our Judge: who liveth and reigneth, &c.

The Anthem on the Sunday within the Octave of the Nativity of our Lord.

The child Jesus advanced in age and wisdom before God and man. *Vers.* The Word became flesh. *Alleluia.* *Resp.* And dwelt among us. *Alleluia.*

The Prayer.

Almighty and everlasting God, direct our actions according to thy Holy Will; that in the name of thy beloved Son, we may abound in all good works: Through the same Jesus Christ our Lord.

The Anthem on the Sunday within the Octave of the Epiphany.

O Son, why hast thou done so to us? I and thy Father grieving did seek thee. What is the reason that you sought me? Did you not know, that I must be about those matters, which are my Father's. *Vers.* The kings of *Tharfis*, and the Isles, shall offer gifts. *Resp.* The kings of the *Arabs* and *Saba* shall bring presents.

The Prayer.

WE beseech thee, O Lord, be favourable to the desire of thy people, that they may both see what is to be done, and be able to perform what they shall see to be their duty: Through, &c.

The Anthem on the Second Sunday after Epiphany.

The wine failing, Jesus commanded the pitchers to be filled with water, which was turned into wine. *Alleluia.*

Vers. Let my prayer, O Lord ascend.

Resp. Like incense in thy sight.

The Prayer.

O Almighty and eternal God, who governest both heavenly and earthly things; mercifully hear the prayers of thy people, and grant us thy peace in our times Through our Lord.

The Anthem on the Third Sunday after Epiphany,

O Lord, if thou wilt, thou canst cleanse me; and Jesus said, I will, be thou clean.

Verf. Let my prayer, O Lord, ascend.

Resp. Like incense in thy sight.

The Prayer.

O Almighty, everlasting God, mercifully regard our infirmity; and let the right-hand of thy majesty appear in our protection: Through our Lord.

The Anthem on the Fourth Sunday after Epiphany.

O Lord, save us, we perish; command, O God, and cause a calm. Verf. Let my prayer ascend, *as before.*

The Prayer.

O God, who knowest that in so great dangers, through human frailty we cannot subsist, grant us help of mind and body, that what we suffer for our sins, we may through thy help overcome: Through our Lord.

The Anthem on the Fifth Sunday after Epiphany.

Gather first the tares, and bind them into bundles, to be burnt; but the wheat gather into my barn, says our Lord. Verf. Let my prayer, *as before.*

The Prayer.

PRESERVE thy people, we beseech thee, O Lord, with perpetual tenderness, that resting on the only hope of heavenly grace, it may ever, by thy protection, be defended: Through our Lord Jesus Christ.

The Anthem on the Sixth Sunday after Epiphany.

The kingdom of heaven is like to leaven; which a woman took and hid in three measures of meal, till the whole was leavened. Vers. Let my prayer, as before, p. 427.

The Prayer.

GRANT, we beseech thee, Almighty God, that ever meditating on things that are just, we may, both in words and deeds, execute what is acceptable to thee: Through our Lord Jesus Christ.

The Anthem on Septuagesima-Sunday.

The householder said to the workmen; why stand ye here all the day idle? But they answering, said, Because no man has hired us. Go ye also into my vineyard; and what shall be just, I will give you.

Vers. Let my prayer, O Lord, ascend.

Resp. Like incense in thy sight.

The Prayer.

GIVE ear, we beseech thee, O Lord, to the prayers of thy people, that we, who for our sins are justly afflicted, for the glory of thy name, may be mercifully delivered. Through our Lord.

The Anthem on Sexagesima-Sunday.

To you it is granted to know the mystery of the kingdom of God; but to others in parables, said Jesus to his disciples.

Vers. Let my prayer, as before, p. 427.

The Prayer.

O God, who seeſt, that we truſt not in our own actions; mercifully grant, that by the protection of the Apoſtle of the *Gentiles*, we may be defended againſt all adverſities: Through our Lord.

The Anthem on Quinquageſima-Sunday:

And Jeſus ſtopping, commanded the blind man to be brought to him, and ſays to him, What wilt thou have me do for thee? O Lord, that I may ſee. And Jeſus ſaid to him, Look up, thy faith has healed thee. And forthwith he ſaw, and followed him, magnifying God.

Verſ. Let my prayer, *as before*, p. 427.

The Prayer.

O LORD, we beſeech thee, mercifully hear our prayers; and having freed us from the bonds of ſin, preſerve us from all adverſities: Through our Lord.

The Anthem on Aſh-Wedneſday.

Lay up treaſures for yourſelves in heaven, where neither ruſt nor moth deſtroys. Verſ. Let my prayer, *as before*, p. 427.

The Prayer.

GRANT, O Lord, to thy faithful, that they may enter upon this ſolemn faſt with a due piety, and go through it with a ſecure devotion: Through our Lord.

The Anthem on Thuſday.

O Lord, I am not worthy, that thou enter under my roof: but only ſpeak the word, and my ſervant will be healed.

Verf. Let my prayer, *as before*, p. 427.

The Prayer.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee; and turn away the scourges of thy anger, which we deserve for our sins: Through our Lord.

The Anthem on Friday.

But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father. Verf. Let my prayer ascend, *as before*.

The Prayer.

WE beseech thee, O Lord, graciously to favour us in the fast we have begun; that what we observe outwardly, we may perform with sincere minds: Through our Lord.

The Anthem on Saturday.

Then thou shalt require help, and our Lord will graciously hear; thou shalt cry, and he will say, Behold, I am here.

Verf. Let my prayer, *as before*.

The Prayer.

GIVE ear, O Lord, to our prayers, that with a true devotion we may observe this solem fast, which is piously instituted, for giving health both to our soul and body: Through our Lord.

The Anthem on the First Sunday in Lent.

Behold, now is the acceptable time: behold now the days of salvation; in these days

days therefore let us shew ourselves the servants of God, in much patience, in fasting, in watchings, and sincere charity. *Vers.* God has given his Angels charge of thee. *Resp.* To guard thee in all thy ways.

The Prayer.

O God, who purifiest thy Church by the yearly observation of *Lent*; grant to thy faithful, that what they endeavour to obtain of thee by fasting, they may duly practise in good works; Through our Lord Jesus Christ.

The Anthem on Monday.

What you have done to one of my little ones, you have done to me, says our Lord. *Vers.* God has given his Angels, as before.

The Prayer.

O God our salvation, change our hearts; and influence our minds with thy heavenly doctrine; that this fast of *Lent* may be beneficial to us: Through our Lord Jesus Christ.

The Anthem on Tuesday.

For it is written, that my house is the house of prayer to all nations, but you have made it a den of thieves. And he was daily teaching in the temple.

Vers. God has given his Angels, as before.

The Prayer.

HAVE regard, O Lord, to thy people, and grant that by mortifying our bodies,

bodies, our minds may be enflamed with the love of thee: Through our Lord.

The Anthem on Ember-Wednesday in Lent.

As *Jonas* was three days and three nights in the belly of the whale, so shall the Son of Man be in the heart of the earth.

Verf. God has given his Angels, *as before*,
p. 431.

The Prayer:

WE beseech thee, O Lord; mercifully to hear our prayers, and stretch forth the right-hand of thy Majesty against all our adversities. Through our Lord.

The Anthem on Thursday.

O woman! thy faith is great: be it to thee, as thou hast asked.

Verf. God has given his Angels, *as before*.

The Prayer.

WE beseech thee, O Lord, mercifully to regard the devotion of thy people, that mortifying their bodies by fasting, they may have their minds refreshed by the fruit of good works: Through our Lord.

The Anthem on Ember-Friday in Lent.

He that healed me, gave me this command, take up thy bed, and walk in peace.

Verf. God has given his Angels, *as before*.

The Prayer.

BE propitious, O Lord, to thy people, and, by the comfortable help of thy mercy, refresh them whom thou hast made devout in thy service: Through our Lord.

The

The Anthem on Ember-Sunday in Lent.

Tell none the vision, which you have seen,
till the Son of Man rises from death.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, O God, mercifully
look down on thy people, and ac-
cording to thy clemency turn from them
the scourges of thy anger. Through our
Lord.

The Anthem on the Second Sunday in Lent.

Tell none the vision which you have
seen; *as before.* Vers. God has given his
Angels, &c.

The Prayer.

O God, who seest us destitute of all
strength, preserve us both within
and without; that our bodies may be se-
cure from all adversities, and our souls
purified from all evil thoughts: Through
our Lord.

The Anthem on Monday.

He, that sent me, is with me, and has
not left me alone; because I ever do those
things, that are pleasing unto him.

Vers. God has given his Angels, &c.

The Prayer.

GRANT, we beseech thee, Almighty
God, that thy people, who by absti-
nence mortify their bodies, may, by the ob-
servance of thy law, abstain from all things
that are displeasing to thee: Through our
Lord.

The

The Anthem on Tuesday.

But you are all brethren: name not to yourselves a Father on earth; for your Father is One, who is in Heaven: neither be ye called masters, for Christ alone is your master.

Vers. God has given his Angels, &c. p. 431

The prayer.

GRANT us, O Lord, we beseech thee, thy assistance, whereby to perfect the observance of this holy fast; that what we undertake by thy authority, we may accomplish by thy Grace: Through our Lord.

The Anthem on Wednesday.

For he shall be delivered to the *Gentiles*, to be mocked, scourged, and crucified.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, O Lord, mercifully regard thy people; and grant that they who in obedience to thy precept abstain from flesh, may likewise avoid all sort of vice: through our Lord.

The Anthem on Thursday.

The rich man desired a drop of water, who denied *Lazarus* crumbs of bread.

Vers. God has given his Angels charge of thee.

Resp. To guard thee in all thy ways.

The prayer.

GRANT us, O Lord, we beseech thee the assistance of thy grace that
duly

duly applying ourselves to fasting and prayer, we may be delivered from all our enemies both of body and soul: Through our Lord.

The Anthem on Friday.

Seeking to lay hold on him, they feared the people, because they held him for a prophet. Vers. God has given his Angels, &c.

The prayer.

GRANT, Almighty God, that being purified by this holy fast, we may come to the approaching solemnity with sincere hearts: Through our Lord.

The Anthem on Saturday.

And the Father said to his servants, Bring forth quickly the first stole, and put it on him, and put a ring on his hand, and shoes on his feet.

Vers. God has given his Angels, &c.
p. 43¹.

The Prayer.

GRANT, we beseech thee, O Lord, this saving effect to our fasting; that the chastisement of the flesh, which we have undertaken, may give strength to our souls: Through our Lord.

The Anthem on the Third Sunday in Lent.

A certain woman of the multitude lifting up her voice, said, Blessed is the womb that bore thee, and the paps that gave thee suck. And Jesus says to her; Yea, and blessed are they that hear the word of God, and keep it.

Vers. God has given his Angels, &c.

The

The Prayer.

WE beseech thee, Almighty God, have regard to the prayers of thy servants; and stretch forth the right-hand of thy power in our defence: Through our Lord.

The Anthem on Monday.

But Jesus passing through the midst of them, went away.

Vers. God has given his Angels, &c.

The prayer.

WE beseech thee, O Lord, mercifully pour forth thy grace into our hearts, that as we observe an abstinence from meat, so we may carefully avoid all hurtful excesses: Through our Lord.

The Anthem on Tuesday.

Where two or three are gathered together in my name, I am in the midst of them, says our Lord. Vers. God has given his Angels, &c.

The prayer.

ALMIGHTY and most merciful God, vouchsafe graciously to hear us, and grant us the gift of such abstinence, as may be available to salvation: Through our Lord.

The Anthem on Wednesday.

To eat with unwasht hands, does not defile a man. Vers. God has given his Angels, &c.

The

The Prayer.

GRANT, we beseech thee, O Lord, that being instructed by wholesome fasting, we may abstain likewise from all vice, and more easily obtain thy mercy: Through our Lord.

The Anthem on Thursday.

All they that had sick persons, brought them to Jesus, and they were healed.

Vers. God has given his Angels, &c.

The Prayer.

MAY thy name, O Lord, be glorified in this solemnity of St. *Cosmas* and *Damian*, on which thou hast honoured them with everlasting glory, and by unspeakable providence, afforded us relief: Through our Lord.

The Anthem on Friday.

Thou art a prophet, O Lord. as I see; our Fathers did adore in this mountain.

Vers. God has given his Angels, &c.

The Prayer.

BE favourable to us, O Lord, in this time of our fast, that as we observe an abstinence from flesh, so we may fast likewise in our hearts from all sin: Through our Lord.

The Anthem on Saturday.

Has none condemned thee, O Woman? None, Lord. Neither will I condemn thee; hereafter sin no more.

Vers. God has given his Angels, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that thy people, who by abstinence mortify their bodies, may, by the observance of thy law, abstain from all things that are displeasing to thee: Through our Lord.

The Anthem on the Fourth Sunday in Lent.

Jesus therefore went up to the mountain, and there sat with his disciples.

Vers. God has given his Angels charge of thee.

Resp. To keep thee in all thy ways.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who are justly punished for our sins, may be refreshed by the comforts of thy grace: Through our Lord.

The Anthem on Monday.

Dissolve this temple, says our Lord, and after three days I will build it again. But this he spoke of the temple of his body.

Vers. God has given his Angels, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that with a yearly devotion observing this holy ordinance, we may be pleasing to thee, both in body and soul. Through our Lord.

The Anthem on Tuesday.

No man laid hands on him, because his hour was not yet come.

Vers. God has given his Angels, &c.

The

The Prayer.

WE beseech thee, O Lord, that the observance of this sacred fast may be to us the increase of a holy life, and engage to us the continual assistance of thy mercy: Through our Lord.

The Anthem on Wednesday.

The man, who is called Jesus, made clay of spittle, and laid it on my eyes, and now I see.

Verse. God has given his Angels, &c.

The Prayer

O God, who by fasting both rewardest the just, and grantest pardon to sinners; shew mercy to us here humbling ourselves before thee, that by the confession of our guilt we may obtain the forgiveness of our sins: Through our Lord.

The Anthem on Thursday.

A great prophet is risen amongst us; and God has visited his people.

Verse. God has given his Angels, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that we who are punished by fasting, may be comforted by a holy devotion; that earthly affections being moderated in us, we may be better capable of what belongs to Heaven: Through our Lord.

The Anthem on Friday.

O Lord, if thou hadst been here, *Lazarus* had not been dead: behold now hav-

ing been four days in the grave, he stinketh.
Vers. God has given his Angels, &c.

The Prayer.

O God, who with unspeakable mysteries givest new life to the world, grant, we beseech thee, that thy Church may be benefited by thy divine institutions, and likewise supplied with temporal blessings : Through our Lord.

The Anthem on Saturday.

I am he, who give testimony of myself ; and the Father who sent me, gives testimony of me.

Vers. God has given his Angels, &c.

The Prayer.

GRANT O Lord, we beseech thee that our devotion may become fruitful through thy grace ; for then only will our fasting be beneficial to us, when it is pleasing to thy goodness : Through our Lord Jesus Christ.

The Anthem on Passion-Sunday :

Abraham your Father rejoiced to see my day ; he saw it, and was glad.

Vers. Deliver me, O Lord, from the evil man. *Resp.* From the unjust man deliver me.

The Prayer.

WE beseech thee, Almighty God, mercifully regard thy people ; that, by thy conduct, they may be directed in body, and by thy protection preserved in mind : Through our Lord.

The

The Anthem on Monday.

If any one thirsts, let him come to me; and drink; and out of his belly shall flow waters of life, says our Lord.

Vers. Deliver me, &c.

The Prayer.

SANCTIFY to us, we beseech thee, O Lord, our fasts; and grant us the pardon of all our sins: Through our Lord.

The Anthem on Tuesday.

Go ye up to this festival day; but I will not go up, because my time is not yet come. Vers. Deliver me, &c.

The Prayer.

WE beseech thee, O Lord, that our fasting may be well pleasing in thy sight, that cleansing us from sin, it may both render us worthy of thy favour, and bring us to eternal salvation: Through our Lord.

The Anthem on Wednesday.

Many good works have I done for you: For which of them will you kill me?

Vers. Deliver me, O Lord, &c.

The prayer.

O God of mercy, enlighten the hearts of thy people, by this holy fast; and since all our devotion is the effect of thy bounty, be favourable to us and hear our prayers: Through our Lord.

The Anthem on Thursday.

With desire I have desired to eat this *Pasch* with you before I suffer. Vers. Deliver me, O Lord, &c.

The Anthem on Palm-Sunday.

For it is written, I will strike the pastor, and the sheep of the flock shall be dispersed: but after I shall rise again, I will go before you into *Galilee*; there you shall see me, says our Lord.

Vers. Deliver me, O Lord, from the evil man.

Resp. From the unjust man deliver me.

The Prayer.

ALMIGHTY and everlasting God, who hast been pleased that our dear Redeemer should take upon him our flesh, and suffer on a cross to give us an example of humility, mercifully grant, we may always improve by the instructions of his patience, and have a part in his holy resurrection: Through our Lord.

The Anthem on Monday.

Thou wouldest have no power over me, if it were not given thee from above.

Vers. Deliver me, O Lord, &c.

The prayer.

GRANT, we beseech thee, Almighty God, that we who through our infirmity sink under so many troubles, may receive comfort through the passion of thy only Son our Lord Jesus Christ: Who with thee and the Holy Ghost, &c.

The Anthem on Tuesday.

I have power to lay down my life and to take it again.

Vers. Deliver me, &c.

The

The Prayer.

GRANT, we beseech thee, Almighty God that the dignity of human nature, which has been wounded by excess, may be healed by the remedies of moderation and temperance : Through our Lord.

The Anthem on Friday.

The High Priests consulted together, that they might kill Jesus ; but they said, Not on the festival-day, lest perhaps there may be a tumult among the people.

Vers. Deliver, &c.

The Prayer.

WE beseech thee, O Lord, mercifully infuse thy grace into our hearts ; that overcoming our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next : Through our Lord.

The Anthem on Saturday.

Righteous Father, the world has not known thee ; but I know thee, because thou hast sent me. Vers. Deliver me, &c.

The prayer.

WE beseech thee, O Lord, that the people consecrated to thy service, may improve in all the affections of piety, that being taught by holy exercises, they may be so much the more enriched with spiritual gifts, as they become more acceptable to thy Divine Majesty : Through our Lord.

The

The Prayer.

ALMIGHTY and everlasting God, grant we may so celebrate the mysteries of our Saviour's passion, that we may obtain pardon of all our sins: Through the same Jesus Christ our Lord, &c.

The Anthem on Wednesday.

The maid said to *Peter*, Verily thou art one of them, for thy speech does discover thee.

Vers. Deliver me, O Lord, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who are always afflicted by our own excesses, may be delivered by the passion of thy only Son, who lives and reigns one God with thee and the Holy Ghost, &c.

Resp. Amen.

The Anthem on Maundy-Thursday.

And as they were at Supper, Jesus took bread, and blessed, and broke it, and gave it to his disciples.

Vers. Christ was for us made obedient.

Resp. Even to death.

The Prayer.

LOOK down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and suffer death on the cross; who lives and reigns one God with thee, &c.

The

The Anthem on Good-Friday.

When he had taken the vinegar, he said ;
It is finished ; and bowing down his head,
he gave up the ghost. *Vers.* Christ was for
us made obedient to death.

Resp. Even the death of the cross.

The Prayer.

Look down, *as before.*

The Anthem on Easter-Eve:

The woman sitting at the monument,
lamented, weeping for our Lord.

Vers. Christ was for us made obedient to
death, even to the death of the cross.

Resp. For which God also did exalt him,
and gave him a name, which is above all
names.

The Prayer.

Look down, *as before.*

The Anthem on Easter-Day.

And beholding, they saw the stone roll-
ed away, for it was very great. *Alleluia.*

Vers. This is the day which our Lord
has made, let us rejoice and be glad in it.

The Prayer.

O God, who, by thy only Son, hast
this day opened us the passage to
eternity, through his victory over death,
grant that our prayers, which thy pre-
venting grace inspires, may by thy help
become effectual : Through the same Jesus
Christ, &c.

The Anthem on Monday.

What are these discourses, which walking
you

you have together, and are sad? *Alleluia.* Vers. This is the day, &c. p. 445.

The prayer.

O God, who by the paschal solemnity hast provided the world with helps, enrich thy people, we beseech thee, with Heavenly blessings, that they may obtain a perfect liberty, and advance to the possession of life everlasting: Through our Lord.

The Anthem on Tuesday.

Behold my hands and my feet, that it is I myself, *Alleluia, Alleluia.* Vers. This is the day.

The Prayer.

O God, who by a new offspring, continually enlargeth the church, grant to thy servants, that the sacrament, which by faith they have received, may be manifested in their lives: Through our Lord.

The Anthem on Wednesday.

Jesus said to his Disciples, Bring of the fish, which ye have now taken. And *Simon Peter* went up, and drew his net to the land, full of great fishes, *Alleluia.*

Vers. This is the day, &c.

The Prayer.

O God, who, by the yearly solemnity of our Lord's resurrection, fillest us with joy; mercifully grant by these festivals we here celebrate, we may come at length to the possession of joys eternal: Through our Lord.

The

The Anthem on Thursday.

They have taken away my Lord, and I know not where they have put him; if thou hast removed him, tell me, *Alleluia*, and I will take him away, *Alleluia*.

Verf. This is the Day, &c.

The Prayer.

O God, who hast united divided nations, in the confession of thy name, grant that they who are regenerate in the water of baptism, may have one faith in their hearts, and the same piety in their actions: Through our Lord.

The Anthem on Friday.

All power in Heaven, and on earth, is given unto me, *Alleluia*.

Verf. This is the day, &c.

The prayer.

Almighty and everlasting God, who, for reconciling mankind, has instituted the paschal mystery; so influence our minds, that what we profess in this solemnity, we may practise in our lives: Through our Lord.

The Anthem on Saturday.

The two ran together, and that other Disciple did out-run *Peter*, and came first to the Sepulchre, *Alleluia*.

Verf. This is the day, &c.

The Prayer.

Grant, we beseech thee, Almighty God, that we, who with reverence have

have celebrated the *Easter* solemnity, may happily come to thy everlasting joys: Through our Lord.

The Anthem on Low-Sunday

After eight days, the doors being shut, our Lord, entering in, said to them, Peace be to you, *Alleluia, Alleluia.*

Vers. Stay with us, O Lord, *Alleluia.*

Resp. For night draws on, *Alleluia.*

GRANT we beseech thee Almighty God, that we, who have observed the paschal solemnity, may through thy grace manifest the effects of them in our morals and life: Through our Lord.

The Anthem on the Second Sunday after Easter.

I am the good shepherd, who feed my sheep, and for my sheep lay down my life, *Alleluia.*

The Prayer.

O God, who, by the humiliation of thy only Son, hast raised up the fallen World, grant to thy faithful, perpetual comfort, that having been delivered by thee from everlasting death, they may be established by thee in the possession of life everlasting: Through the same Lord, &c.

The Anthem on the Third Sunday after Easter.

Verily, I tell you, that you shall lament and weep, and the world shall rejoice, but you shall be made sorrowful; but your sorrow shall be turned into joy, *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, who to such as go astray shewest the light of thy truth, that by it they may return into the way of righteousness, grant to all who live in the christian profession, that they may avoid those things which are contrary to this name, and embrace what is agreeable to it: Through our Lord.

The Anthem on the fourth Sunday after Easter.

I am going to him that sent me; but because I have spoke these things to you, sorrow has filled your hearts, *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, who makest the Faithful to be of one mind, grant to thy people, that they may love what thou commandest, and desire what thou promisest, that amidst the inconsistency of this world, our hearts may there be fixed, where the joys are unchangeable: Through our Lord.

The Anthem on the Fifth Sunday after Easter.

Ask, and ye shall receive, that your joy may be full: for my Father loves you, because you have loved me, and have believed, *Alleluia.* Vers. Stay with us, &c.

The Prayer.

O God, from whom all good things proceed, grant to us, thy petitioners, that by thy holy inspiration we may think what is right, and by thy direction, do

R r

what

what is good: Through our Lord Jesus Christ

The Anthem on Monday in Rogation-Week.

Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you, *Alleluia*.

Vers. Stay with us, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who in our affection confide in thy goodness, may, under thy protection, be defended from all adversities: Through our Lord.

The Anthem on Tuesday in Rogation-Week.

I came forth from my Father, and came into the world: Again, I leave the world, and go to my Father, *Alleluia*.

Vers. Stay with us, &c.

The Prayer.

O GOD, from whom all good, *as on the Sunday before*.

The Anthem on Wednesday in Rogation-Week.

O Father, the hour is come; glorify thy Son with that glory which I had with thee before the world had a being, *Alleluia*.

Vers. Stay with us, &c.

The Prayer.

O GOD, from whom all good, *as on the Sunday before*.

The Anthem on the Ascension of our Lord.

O King of glory, Lord of powers, who this day didst ascend in triumph above all the Heavens, leave us not orphans, but
send

send us the promise of the Father, the Spirit of Truth, *Alleluia*.

Vers. Our Lord has prepared, *Alleluia*.

Resp. His seat in Heaven, *Alleluia*.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who believe that thy only Son, our Redeemer, ascended this day into Heaven, may also dwell with our mind, in the heavenly mansions: Through the same Lord.

The Anthem on the Sunday within the Octave of the Ascension.

I have spoke these things to you, that when their hour shall come, you may remember that I told you, *Alleluia*.

Vers. Our Lord has prepared, *Alleluia*.

Resp. His seat in Heaven, *Alleluia*.

The Prayer.

ALMIGHTY and everlasting God, mercifully work this effect in our souls, that our wills may be piously affected towards thee, and that we may serve thee with sincere hearts. Through our Lord.

The Anthem on Whit-Sunday.

To day the days of *Pentecost* are compleated, *Alleluia*. To-day the Holy Ghost appeared to the disciples in fire, and gave them the gifts of grace. He sent them over all the world to preach and testify, he that shall believe and be baptized, shall be saved, *Alleluia*. Vers. The Apostles did

Speak in divers tongues, Alleluia. Resp.
The wonderful works of God, Alleluia.

The Prayer.

O God, who, by the inspiration of the Holy Ghost, didst this day instruct the hearts of the Faithful, grant us in the same Spirit, to discern what is right, and enjoy his comfort for ever: Through our Lord Jesus Christ, who lives and reigns one God with thee and the same Holy Ghost, &c.

The Anthem on Monday.

If any one loves me, he will keep my word; and my Father will love him, and we will come to him, and make our abode with him. Alleluia.

Verf. The Apostles did speak, *as before.*

The Prayer.

O God, who didst send down the Holy Ghost upon the Apostles, hear the prayer of thy people, that we, who through thy grace have the gift of a true faith, may enjoy true peace: Through our Lord, and the same Holy Ghost, &c.

The Anthem on Tuesday.

Peace I leave to you, my peace I give you; not as the world giveth, do I give to you, Alleluia. Verf. The Apostles did speak, &c.

The Prayer.

ASSIST us, O Lord, we beseech thee, with the power of the Holy Spirit, whereby

whereby our hearts may be purified according to thy mercy, and we be defended from all adversities.

The Anthem on Ember-Wednesday in Whitsun-Week.

I am the bread of life, that am come down from Heaven; if any one shall eat of this bread, he shall live for ever; and the bread, which I shall give, is my flesh for the life of the world, Alleluia.

Vers. The Apostles did speak, &c. p. 451.

The Prayer.

WE beseech thee, O Lord, that the Holy Spirit which proceeds from thee, may enlighten our hearts, and lead us, as thy Son has promised, into all truth: Who liveth and reigneth one God with thee, and the same Holy Ghost.

The Anthem on Thursday.

The Spirit, who proceeds from the Father, Alleluia: He shall glorify me, Alleluia, Alleluia.

Vers. The Apostles did speak, &c.

The Prayer.

O God, who by the inspiration, as on Whit-Sunday.

The Anthem on Ember-Friday in Whitsun-Week.

The Holy Ghost the Comforter, whom my Father will send in my name, shall teach you all things, and suggest to you all things, whatever I shall say to you, Alleluia.

Vers. The Apostles did speak, &c.

The prayer.

GRANT, O merciful God, we beseech thee, that thy Church being assembled in the Holy Ghost, may in no sort be disturbed by the attempts of the enemy: Through our Lord, and the same Holy Ghost, &c.

The Anthem on Ember-Sunday in Whitsun-Week.

The charity of God is spread in our hearts, by his Holy Spirit dwelling in us, Alleluia.

Vers. The Apostles did speak, &c.

The prayer.

O Merciful Lord, we beseech thee, infuse thy Holy Spirit into our hearts, by whose wisdom we were made, and by whose providence we are governed: Through our Lord, &c. and the same Holy Ghost.

The Anthem on Trinity-Sunday.

We confess thee, with our whole heart and mouth, God the Father Unbegotten; thee the only begotten Son; thee the Holy Ghost the Comforter; the Holy and Undivided Trinity; we praise thee, we bless thee; to thee be glory, world without end.

Vers. Blessed art thou, O Lord, in the firmament of Heaven.

Resp. Both praise-worthy and glorious for ever.

The prayer.

O ALMIGHTY, everlasting God, who hast appointed thy servants, in the confession of the true faith, to acknowledge the
glory

glory of the Eternal Trinity; and in the power of thy Majesty to adore Unity; we beseech thee, that, by the firmness of the same faith, we may be secured from all adversities: Through our Lord.

On the same Day is made a Commemoration of the First Sunday after Whitsuntide.

The Anthem.

Judge not, that ye may not be judged; for with what judgment you judge, you shall be judged, saith our Lord. Vers. Let my prayer be directed, O Lord. Resp. Like incense in thy sight.

The Prayer.

O God, the strength of them that trust in thee, mercifully hear our prayers; and, since human infirmity can do nothing without thee, grant us the help of thy grace, that in executing thy commands, we may please thee both in our wills and actions: Through our Lord.

The Anthem on Corpus Christi Day:

O Sacred Banquet! in which Christ is received; the memory of his passion is renewed; our souls are filled with grace, and a pledge of future glory is given us, Alleluia. Vers. Thou hast given the bread from Heaven, Alleluia. Resp. Filled with all delight, Alleluia.

The Prayer.

O God, who in his wonderful sacrament has left us a perpetual remembrance of thy passion. grant us, we beseech thee,
fo

so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption, who livest and reignest, &c.

The Anthem on the Sunday within the Octave of Corpus Christi, which is the Second after Whitsuntide.

Go out quickly into the highways and streets of the city, and force the poor and feeble, blind and lame, to come in, that my house may be filled, Alleluia, Alleluia. Vers. He has fed them with the fat of wheat, Alleluia. Resp. And has filled them with honey out of the rock, Alleluia.

The Prayer.

INFUSE into our hearts, O Lord, a constant fear and love of thy holy name ; because they shall never fail of thy conduct, who are well founded in the love of thee : Through our Lord.

The Anthem on the third Sunday after Whitsuntide.

What woman having ten drachmas, if she hath lost one, does not light a candle, and sweep the house, and search diligently till she has found it ? Vers. Let my prayer be directed, &c.

The Prayer.

O God, the Protector of those that trust in thee, without whom nothing is good, nothing holy, encrease thy mercies towards us, that under thy direction and conduct we may so pass through this temporal life, as not to lose that which is eternal : Through our Lord.

The

The Anthem on the Fourth Sunday after Whitsuntide.

Master, we have laboured all the night, and taken nothing; but at thy word I will let loose my net.

Vers. Let my prayer be, &c.

The Prayer.

GRant we beseech thee, O Lord, that by thy conduct, the course of our life may be peaceably directed; and that thy Church may enjoy the comfort of a quiet devotion: Through our Lord.

The Anthem on the Fifth Sunday after Whitsuntide.

If thou offer thy gift at the altar, and shalt remember that thy brother has any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift, Alleluia. Vers. Let my prayer be directed, &c.

The prayer.

O God, who hast prepared goods invisible for those that love thee, infuse into our hearts the spirit of true charity; that loving thee in all things, and above all things, we may enjoy the effect of thy promises, which are above all we can desire: Through our Lord.

The Anthem on the Sixth Sunday after Whitsuntide.

I have pity on the multitude, for behold, they have now attended me these three days, and have not any thing to eat; and if I dismiss them fasting, they will

will faint in the way, *Alleluia. Vers.* Let my prayer be directed, &c.

The Prayer.

O God of power, fountain of all good, inflame our hearts with the love of thy holy name, and grant in us the encrease of religion; that thou mayest improve in our souls whatever is good, and, by the love of piety, preserve whatever thou hast improved: Through our Lord.

The Anthem on the Seventh Sunday after Whitsuntide.

A good tree cannot bring forth evil fruit, nor an evil tree good fruit; every tree that yields not good fruit, shall be cut down, and cast into the fire, *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

O God, whose providence is never deceived in what it orders, we humbly beseech thee, to remove whatever will be prejudicial to us, and grant us such things as shall be for our good: Through our Lord.

The Anthem on the Eight Sunday after Whitsuntide

What shall I do, now that my Lord taketh from me the stewardship? To dig I am not able, and I am ashamed to beg. I know what I will do, that when I shall be turned off from the stewardship, they may receive me into their houses, *Vers.* Let my prayer be directed, &c.

The Prayer.

Mercifully grant us, O Lord, we beseech, thee, the spirit both of thinking and doing what is right; that we, who cannot be without thee, may live according to thee: Through our Lord.

The Anthem on the Ninth Sunday after Whitsuntide.

For it is written, that my house is the house of prayer to all nations, but you have made it a den of thieves. And he was daily teaching in the temple.

Verf. Let my prayer be directed, &c.

The Prayer.

Give ear, O Lord, in thy mercy, to the prayers of thy servants, and that they may succeed in their desires, make them ask those things that are agreeable to thee: Through our Lord.

The Anthem on the Tenth Sunday after Whitsuntide.

This man went down into his house justified, more than the other; because every one that exalts himself, shall be humbled, and he who humbles himself, shall be exalted. Verf. Let my prayer be directed, &c.

The Prayer.

O God, who dost chiefly manifest thy power, in pardoning and shewing mercy, multiply thy goodness towards us; that having recourse to thy promises, we may be partakers of thy everlasting happiness: Through our Lord.

The

The Anthem on the Eleventh Sunday after Whitsuntide.

He has done all things well; he has made the deaf hear, and the dumb speak.

Vers. Let my prayer be directed, O Lord.

The Prayer.

ALMIGHTY and everlasting God, who in the abundance of thy goodness, exceedest both the merits and prayers of thy servants, pour forth thy mercy upon us, pardoning what our conscience dreads, and adding what we dare not presume to ask: Through our Lord.

The Anthem on the twelfth Sunday after Whitsuntide.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who also stripped him of his garments, and having wounded him, departed, leaving him half dead. Vers. Let my prayer be directed, &c.

The Prayer.

ALMIGHTY and merciful God, from whose gift it proceeds, that thy people render thee a grateful service; grant, we beseech thee, that without sin we may advance towards the obtaining thy promises: Through our Lord.

The Anthem on the thirteenth Sunday after Whitsuntide.

But one of them perceiving that he was cleansed, returned again with a loud voice,

voice, magnifying God, *Alleluia.* Vers. Let my prayer be directed, &c.

The Prayer.

O ALMIGHTY and everlasting God, grant us increase of faith, hope, and charity; and that we may obtain what thou hast promised, make us love what thou commandest. Through our Lord.

The Anthem on the Fourteenth Sunday after Whitsuntide.

Seek first the kingdom of God, and his justice; and all these things shall be given you besides, *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

PRESERVE thy Church, O Lord, we beseech thee, with a constant mercy; and, because without thee our nature is always frail, afford it thy help to deliver it from all that is sinful, and direct it in the way of salvation: Through our Lord.

The Anthem on the Ember-Wednesday in September.

This kind of devil cannot go out, but by prayer and fasting.

Vers. Let my prayer be directed, &c.

Resp. Like incense in thy sight.

The Prayer.

LET our weakness, O Lord, we beseech thee, be strengthened by the remedies of thy mercy; that what naturally decays in us, may be repaired by thy clemency: Through our Lord.

The Anthem on Ember-Friday in September.

A woman, that was a sinner in the city, standing behind, near the feet of our Lord, began to wash his feet with her tears, and wipe them with the hair of her head, and she kissed them, and anointed them with precious ointment.

Vers. Let my prayer be directed, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that with an annual devotion, observing thy holy institutions, we may please thee, both in body and mind. Through our Lord.

The Anthem on Ember-Saturday in September.

Be thou a light, O Lord, to those that sit in darkness, and direct our feet in the way of peace, O God of *Israel*.

Vers. Let my prayer be directed, &c.

The Prayer.

O ALMIGHTY and everlasting God, who, by a wholesome abstinence, dost heal both our bodies and our minds; we humbly beseech thy Majesty, that being pacified by the acceptable devotion of our fast, thou wilt supply us with necessities both at present and hereafter: Through our Lord.

The Anthem on the Fifteenth Sunday after Whitsuntide.

A great prophet is risen among us, and God has visited his people. Vers. Let my prayer be directed, &c.

The

The Prayer.

O Lord, let thy perpetual mercy purifie and preserve thy church; and because without thee it cannot be secure, let it be always under thy gracious protection: Through our Lord.

The Anthem on the Sixteenth Sunday after Whitsuntide.

When thou shalt be invited to a marriage, sit in the lowest place, that he who has invited thee, may say to thee, friend sit up higher; and it will be a glory to thee before them that sit there, *Alleluia*.

Vers. Let my prayer be directed, O Lord.
Resp. Like incense in thy sight.

The prayer:

MAY thy grace, O Lord, we beseech thee, at all times, go before us, and follow us, and make us always solicitous in doing good: Through our Lord.

The Anthem on the Seventeenth Sunday after Whitsuntide.

What is your opinion concerning Christ? Whose Son is he? They all said to him, the Son of *David*. Jesus said to them, how doth *David* by the Spirit call him Lord, saying, the Lord said to my Lord, sit at my right hand? *Vers* Let my prayer be directed, &c.

The Prayer.

GRANT, O Lord, we beseech thee, to thy people, that they may avoid all the snares of the Devil, and with sincere

minds only follow thee their God. Through our Lord.

The Anthem on the Eighteenth Sunday after Whitsuntide.

The man, that had the palsy, took up his bed, in which he lay, magnifying God; and all the people that beheld it, gave praise to God.

Verf. Let my prayer be directed, &c.

The Prayer.

LET the influence of thy mercy, we beseech thee, O Lord, direct our hearts; because without thee, we cannot do what is pleasing to thee. Through our Lord.

The Anthem on the Nineteenth Sunday after Whitsuntide.

And the King went in, to see those that sat at table, and he saw there a man not cloathed in a wedding garment; and he says to him, Friend, how camest thou in here, not having a wedding garment?

Verf. Let my prayer be directed, &c.

The Prayer.

O ALMIGHTY and merciful God, have compassion on us, and defend us from all things that are hurtful to us; that being at liberty both in mind and body, we may with freedom perform the things that belong to thee: Through our Lord.

The Anthem on the twentieth Sunday after Whitsuntide.

And the Father knew, that it was the same

same hour, on which Jesus said, Thy son liveth; and he believed, and his whole family.

Vers. Let my prayer be directed, &c.

The Prayer.

WE beseech thee, O Lord, grant mercy and peace to thy faithful people, that being cleansed from all their offences, they may serve thee with undisturbed minds: Through our Lord.

The Anthem on the twenty-first Sunday after Whitsuntide.

Thou wicked servant, did not I forgive thee all thy debt, because thou didst ask me? Oughtest not thou also to have compassion on thy fellow-servant, as I had pity on thee? *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

PRESERVE, O Lord, we beseech thee, thy faithful with a continual tenderness; that by thy protection they may be freed from all adversities, and be fervent in good works, for the glory of thy name. Through our Lord.

The Anthem on the twenty-second Sunday after Whitsuntide.

Render to Cæsar what belongs to Cæsar; and to God what belongs to God, *Alleluia.*

Vers. Let my prayer be directed, O Lord.

Resp. Like incense in thy sight.

The Prayer.

O God, our refuge and strength, be favourable to the prayers of thy Church, as thou art the source of pity; and grant, that what we faithfully ask, we may effectually obtain: Through our Lord.

Note, That the Sundays after Whitsuntide are at the least 23, and at most 28, to which are only assigned 24 Prayers: Wherefore, when there shall be 23 Sundays, the 23d Prayer is said, with the Anthem on the next Week-day, going before; and the 24th prayer on the 23d Sunday: But if there shall be 25 Sundays, on the 24th Sunday is said the prayer of the 6th Sunday after Twelfth-day, and on the 25th Sunday the prayer that is for the 24th. If there shall be 26, on the 24th Sunday is said the prayer of the 5th Sunday after Twelfth-day: On the 25th Sunday, the prayer of the 6th Sunday, and on the 26th Sunday, the prayer of the 24th: If there shall be 27, then on the 24th is said the prayer of the 4th Sunday after Twelfth-day; on the 25th the prayer of the 5th; on the 26th the prayer of the 6th Sunday; and on the 27th Sunday the prayer of the 24th: If there shall be 28, then on the 24th is said the prayer of the 3d Sunday after Twelfth-day; on the 25th is said the prayer of the 4th Sunday; on the 26th the prayer of the 5th Sunday; on the 27th the prayer of the 6th Sunday; and on the 28th Sunday, the prayer for the 24th Sunday.

The Anthem on the twenty-third Sunday after Whitsuntide.

But Jesus turning, and seeing her, said, Be of good courage, daughter, thy faith has healed thee. Alleluia.

Vers.

Verf. Let my prayer be directed, O Lord.
Resp. Like incense in thy sight.

The Prayer

FORGIVE, we beseech thee, O Lord,
the sins of thy people, that by thy bounty
we may be delivered from all vices contracted
by human frailty: Through our
Lord.

*The Anthem on the twenty-fourth and last Sunday after
Whitsuntide.*

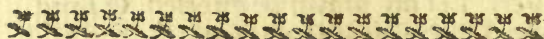
Verily I tell you, this generation shall
not pass, until all be done. Heaven and
earth shall pass, but my word shall not pass,
saith our Lord.

Verf. Let my prayer be directed, O Lord.

Resp. Like incense in thy sight.

The Prayer.

ENLIVEN, O Lord, we beseech thee,
the wills of thy faithful, that more di-
ligently co-operating with thy divine grace,
they may receive the greater benefits of thy
mercy: Through our Lord.



P R A Y E R S

PROPER TO THE SAINTS.

With their ANTHEMS and VERSICLES.

The Anthem on the Feast of St. Andrew, the 30th of November.

WHEN blessed *Andrew* was come to the place where the cross was prepared, he cried out, and said, O blessed Cross! long desired, and now prepared for a longing mind, I come to thee, secure and joyful, do thou also joyfully receive me, the disciple of him who expired on thee.

Vers. They set forth the works of God:

Resp. And understood his deeds.

The prayer.

O Lord, we humbly beseech thy divine Majesty, that as blessed *Andrew*, the Apostle, became a preacher and a governor of thy Church, so he may for ever be our intercessor with thee: Through our Lord.

The Feasts of *December*.

The Anthem on the Feast of St. Bibian, Virgin and Martyr, December 2.

Come, Spouse of Christ, receive the crown, which our Lord has for ever prepared for thee. Vers. Grace is poured forth
on

on thy Lips. Resp. Therefore God hath blessed thee for ever.

The Prayer.

O God, the giver of all good things; who in thy servant *Bibian* didst join martyrdom with the flower of virginity, unite our hearts to thee by charity, that all dangers being removed, we may obtain an eternal reward: Through our Lord.

*The Anthem on the Feast of St. Nicolas,
Bishop, December 6.*

Priest and bishop, &c. Vers. our Lord has loved him, &c. *as in the common office of a confessor and bishop, pag. 522.*

The Prayer.

O God, who hast honoured blessed *Nicolas*, bishop, with innumerable miracles; grant, we beseech thee, that through his merits and prayers, we may be delivered from the flames of hell: Through our Lord.

*The Anthem on the Feast of St. Ambrose, Bishop
and Doctor, December 7.*

O blessed *Ambrose*, &c. Vers. Our Lord conducted the just man &c. *p. 523.*

The Prayer.

O God, who hast bestowed, &c. *As in the common office of doctors, p. 523.*

*The Anthem on the Feast of the Conception of
the B. V. M. December 8.*

Thy conception, O Virgin Mother of God! hath brought joy to the whole world; for out of thee is risen the Son of Justice,
Christ

Christ our Lord, who destroyed malediction, has bestowed blessings. and defeating death has given us everlasting life.

Vers. To day is the conception of the Holy Virgin Mary.

Resp. Whose glorious life illustrates the universal church.

The Prayer.

POur forth, O Lord, we beseech thee, upon thy servants, the blessing of thy heavenly grace, that we, who in Christ's birth of the blessed Virgin, have had the beginning of salvation, may in this solemnity of her Conception find encrease of peace: Through our Lord.

The Anthem on the Feast of St. Damascus, Pope and Confessor, December 11

Whilst he was High Priest, &c. *Vers.* Our Lord conduct the just man, &c. *as in the common office of a confessor and bishop, p. 522.*

The prayer.

HEar, O Lord, our prayers: and through the intercession of the blessed *Damascus*, thy confessor and bishop. mercifully grant us pardon and peace: Through our Lord.

The Anthem on the Feast of St. Lucy, Virgin and Martyr, December 13.

In thy Patience thou hast possessed thy soul, O *Lucy*, spouse of Christ, thou hatedst the things of this world, and shinest with Angels: by thy own blood thou hast overcome the enemy. *Vers.* Grace is poured
red

red forth on thy lips. Resp. Therefore God has blessed thee for ever.

The Prayer.

HEAR us, O God, our salvation, that as we rejoice in the festival of blessed *Lucy* thy Virgin and martyr, so we may be improved in the affection of solid piety: Through our Lord.

The Anthem on the Feast of St. Thomas, the Apostle, December 21.

O *Thomas*, because thou hast seen me, thou hast believed; blessed are they who have not seen, and have believed, *Alleluia*.

Vers. They set forth, &c. as before, p. 468.

The Prayer.

GRANT us, we beseech thee, O Lord, to glory in the solemnities of blessed *Thomas*, thy Apostle, that we may ever be assisted by his protection, and imitate his faith with a suitable devotion: Through Christ our Lord.

The Anthem on the Feast of the Nativity of our Lord, December 25.

To-day Christ was born; to-day our Saviour appeared; to-day the Angels sing on earth, and Archangels rejoice; to-day the just in triumph repeat glory to God on high, *Alleluia*.

Vers. Our Lord hath made known, *Alleluia*. Resp. His salvation, *Alleluia*.

The prayer.

GRANT, we beseech thee, Almighty God, that the new birth of thy only Son

Son in human flesh, may deliver us from our ancient servitude under the yoke of sin: Through the same Lord.

The Anthem on the Feast of St. Stephen the first Martyr, December 26.

Devout men buried *Stephen*, and made great lamentation for him. Vers. *Stephen* saw the Heavens open. Resp. He saw and entered in: blessed is the man, to whom the Heavens stood open.

The Prayer.

GRant us, we beseech thee, O Lord, to imitate what we worship, that we may learn to love our enemies; because we celebrate the nativity of him that prayed for his persecutors, to our Lord Jesus Christ thy Son: Who, &c.

The Anthem on the Feast of St. John, Apostle and Evangelist, December 27.

This is *John*, who, at the last Supper, leaned on our Lord's breast: Blessed Apostle, to whom the secrets of Heaven were revealed. Vers. Blessed *John* is very much to be honoured. Resp. Who at Supper leaned on our Lord's breast.

The prayer.

O Lord, of thy bounty, enlighten thy Church; that, by the light and instructions of blessed *John*, the Apostle and Evangelist, it may arrive to the possession of thy eternal gifts: Through Christ our Lord.

The Anthem on the Feast of the Holy Innocents, Dec. 28.

The Innocent Infants were killed for Christ; the sucking babes were slain by the wicked King: they follow the Lamb without spot, and always sing, Glory be to thee, O Lord. Vers. Under the throne of God all the saints do cry.

Resp. O our God, revenge our blood.

The Prayer.

O God, whose praise, on this day, the Innocent Martyrs, not by speaking, but by dying, proclaimed; mortify in us all the ill effects of vice, that our lives and actions may assert the faith our tongues profess: Through our Lord.

The Anthem on the Feast of saint Thomas of Canterbury, Bishop and Martyr, December 29.

The Anthem and Versicle, as in the Common Office of a Martyr, page 519.

The Prayer.

O God, for whose church the glorious Bishop Thomas was slain by the swords of the wicked, grant, we beseech thee, that all those who implore his aid, may obtain a comfortable effect of their petition: Thro' our Lord.

The Anthem on the Feast of saint Silvester Pope and Confessor, December 31.

Whilst he was High-priest. Vers. Our Lord conducted the just man, &c. p. 522.

The Prayer.

GRANT, Almighty God, we beseech thee, that this venerable solemnity of blessed

T t

Silvester,

Silvester, Pope and Confessor, may be to us an increase of devotion and spiritual health: Through our Lord.

The Feasts of *January*.

The Anthem on the Circumcision of our Lord, January 1.

O wonderful mystery of our heavenly inheritance; a Virgin's womb is become the temple of God; his purity is not defiled by taking flesh of her: all nations shall come and say, Glory be to thee, O Lord. *Vers.* Our Lord hath made known, Alleluia. *Resp.* His salvation, Alleluia.

The Prayer.

O God, who by the fruitful virginity, &c. *as in the Office, page 136.*

The Anthem on Twelfth-day, January 6.

We celebrate a festival adorned with three miracles. To-day the star conducted the Sages to the crib. To-day at the marriage, wine was made of water. To-day Christ vouchsafed, for our salvation, to be baptized by *John* in the river *Jordan*, Alleluia. *Vers.* The Kings of *Tharfis*, and the Isles shall offer presents. *Resp.* The Kings of the *Arabs* and *Saba* shall bring gifts.

The Prayer.

O God, who, by the guidance of a star, didst on this day reveal thy only Son to the *Gentiles*; grant mercifully, that
we,

we, who now by faith have known thee, may at length be brought to behold thy heavenly countenance: Through the same Jesus Christ our Lord.

The Anthem on the Feast of St. Hilary, Bishop and Confessor, January 14.

Priest and Bishop. *Verf.* Our Lord hath loved him, &c. *as in the Common Office of a Confessor and Bishop, p. 522.*

The Prayer.

GRANT, Almighty God, &c. *as in the common Office of a Conf. & Bishop, p. 523.*

The Anthem of St. Felix, Priest and Martyr, the same day.

This Saint, &c. *Verf.* With glory and honour, &c. *as in the common Office of a Martyr, p. 519.*

The Prayer.

GRANT, we beseech thee, Almighty God, that the example of thy saints may excite in us a desire of amending our lives, that whilst we celebrate their festivals, we may imitate their actions: Through our Lord.

The Anthem on the Feast of St. Paul, the Hermit, Jan. 15.

This man despising the world, &c. *p. 524.*

Verf. Our Lord conducted the just man, &c.

The Prayer.

O God, who makest us rejoice, &c. *as in the common Office of a Confessor, not Bishop, p. 524.*

The Anthem of St. Maurus, Abbot, on the same Day.

I will resemble him, &c. Vers. Our Lord has loved him, &c. p. 524.

The Prayer.

MAY the intercession, &c. *as in the common Office of Abbots*, p. 524.

The Anthem on the Feast of St. Marcellus, Pope and Martyr, January 26.

Whoever will come after me, &c. Vers. The just shall flourish, &c. *as in the common Office of a Martyr*, p. 519.

The Prayer.

O God, of thy clemency, we beseech thee, hear the prayers of thy people, that we who joyfully commemorate the sufferings of blessed *Marcellus* thy Martyr and Bishop, may find the assistance of his intercessions: Through our Lord.

The Anthem on the Feast of St. Anthony, Abbot, Jan. 17.

This man despising the world, &c. Vers. Our Lord conducted the just man, &c. p. 524.

The Prayer.

MAY the intercession, &c. *as in the common Office of Abbots*, p. 524.

The Anthem on the Feast of St. Peter's Chair, in which he first sat at Rome, January 18.

Whilst he was High-priest, &c. *as in the common Office of a Confessor and Bishop*, page 522.

Vers. Our Lord hath made choice of thee for his priest.

Resp. To offer unto him the sacrifice of praise.

The

The Prayer.

O God, who, by the gift of the keys of Heaven, hast conferred on blessed *Peter* thy Apostle, the pontifical authority, to bind and loose ; grant, by the help of his intercession, we may be released from the chains of sin : Who livest and reignest one God with the Father and the Holy Ghost, world without end, *Amen.*

The same Day is made a Commemoration of St. Paul.

The Anthem.

O Holy *Paul*, Apostle, Preacher of the truth, and Teacher of the *Gentiles*, make intercession for us to God, that chose thee.

Vers. Thou art a vessel of election, **O** Holy *Paul* Apostle.

Resp. The Preacher of truth over the whole world.

The Prayer.

O God, who, by the preaching of blessed *Paul*, the Apostle, didst teach the multitude of *Gentiles* ; grant us, we beseech thee, that we may perceive the benefit of his protection, whose commemoration we celebrate : Through our Lord.

The Anthem on the Feast of St. Prisca, Virgin and Martyr, the same Day.

Come, Spouse of Christ, &c. Vers. With thy beauty, &c. as in the common Office of *Virgins*, p. 525.

The Prayer.

GRANT, we beseech thee, O Almighty God, that we who celebrate the birth of blessed *Prisca*, Virgin and Martyr, may both rejoice in this yearly solemnity, and improve by the example of so great faith: Through our Lord

The Anthem on the Feast of the Holy Martyrs, St. Fabian, and St. Sebastian, January 20.

The souls of the Saints.

Vers. The saints shall rejoice, &c. *as in the common Office of many Martyrs, p. 521.*

The prayer.

LOOK down, Almighty God, upon our weakness: and since we sink under the weight of our sins, let the glorious intercession of thy blessed Martyrs, *Fabian* and *Sebastian*, be our protection and support: Through our Lord.

The Anthem on the Feast of St. Agnes, Virgin and Martyr, January 27.

Blessed *Agnes* standing in the midst of the flame with her hands spread out, addressed her prayer to God. O Almighty and awful God! ever to be adored and honoured! I bless thee, and glorify thy name for ever.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God hath blessed thee for ever.

The Prayer.

O ALMIGHTY and eternal God, who dost chuse out of the weak things of this world, to confound the strong; grant

grant mercifully, that we, who reverence the solemnity of blessed *Agnes*, thy Virgin and Martyr, may find her a patroness with thee: Through our Lord.

The Anthem on the Feast of St. Vincent and Anastasius, Martyrs, January 22,

The souls of the saints. Vers. The saints shall rejoice, &c. as in the Common Office of many martyrs, p. 521.

The Prayer.

GIVE ear, O Lord, to our supplications, that we, who know ourselves to be guilty through our own iniquity, may, by the intercession of thy blessed Martyrs Vincent and Anastasius, be delivered: Thro' our Lord.

On the Feast of St. Timothy, Bishop and Martyr, Jan. 24.

The Anthem, Verse, and Prayer.

Have regard to our weakness, &c. as in the common Office of a Martyr and Bishop, p. 520.

The Anthem on the Conversion of St. Paul, January 25.

O Holy *Paul* Apostle. Vers. Thou art a vessel of election, &c. as before, p. 477.

The Prayer.

O God, who hast instructed the whole world by the preaching of St. *Paul* the Apostle; grant, we beseech thee, that we, who this day honour his conversion, may by his example advance in our way to thee: Through our Lord.

The

The same Day is made a Commemoration of St. Peter.

The Anthem.

Thou art pastor of the sheep, O Chief of the Apostles, to thee are delivered the keys of the kingdom of Heaven.

Vers. Thou art *Peter*. Resp. And upon this rock I will build my church.

The Prayer.

O God, who by the gift, &c. as before, page 477.

On the Feast of S. Polycarpus, Bishop and Martyr, Jan. 26.

The Anthem, Verse, and Prayer.

Have regard to our weakness, &c. as in Common of a Martyr and Bishop, p. 520.

The Anthem on the Feast of St. John Chrysostom, Bishop and Confessor, January 27.

O blessed *Chrysostom*. Vers. Our Lord conducted the just man, &c. as in the Common of Doctors, p. 523.

The prayer.

MAY thy heavenly grace, O Lord, we beseech thee, increase the beauty of thy Church, which thou hast been pleased to illustrate with the glorious merits and learning of blessed *John Chrysostom*, thy confessor and bishop: Through our Lord.

On the Feast of S. Martina, Virgin and Martyr, Jan. 30.

The Anthem, Verse and Prayer.

O God, who amongst, &c. as in the Common of a Virgin and Martyr, p. 525.

The

The Feasts of February.

The Anthem on the Feast of St. Ignatius, Bishop and Martyr, February 1.

Whoever will come after me, &c.

Vers. The just shall flourish, &c. *p.* 519.

The prayer.

HAve regard to our weakness, &c. *as in the common of Martyr and Bishop, p.* 520.

The Anthem on the Feast of the Purification of the Blessed Virgin Mary, February 2.

This day the blessed Virgin Mary presented the child Jesus in the temple, and *Simcon* filled with the Holy Ghost, received him in his arms, and blessed God for ever. *Vers.* *Simeon* received an answer of the Holy Ghost. *Resp.* That he should not see death, till he beheld the anointed of our Lord.

The Prayer.

ALmighty and eternal God, we thy suppliants beseech thy Majesty, that as thy only Son, in the substance of human flesh, was this day presented in the temple; so we, in purity of mind, may be presented to thee: Through the same Lord.

The Anthem on the Feast of St. Agatha, Virgin and Martyr, February 5.

Blessed *Agatha* standing in the midst of the prison, with her hands spread out, addressed her prayer to God. O Lord Jesus Christ, my indulgent Master! I
give

give thee thanks for causing me to overcome the torments of executioners; make me, O Lord, a happy sharer of thy never-fading Glory. Vers. With thy Beauty, &c. p. 525.

The Prayer.

O God, who amongst other, &c. as in the common of a Virgin and Martyr p. 525.

On the Feast of St. Romuald, Abbot, February 7.

The Anthem, Verse and prayer.

May the intercession, &c. as in the common of Abbots, p. 524.

On the Feast of St. Peter's Chair at Antioch, February 22, all is said as before, on that of his Chair at Rome, p. 476.

The Anthem on the Feast of St. Matthias, the Apostle, February 24 or 25.

Be courageous, &c. Vers. They set forth, &c. as in the common of Apostles, p. 519.

The Prayer.

O God, who didst associate blessed Matthias to the college of the Apostles; grant, we beseech thee, that by his intercession we may always find thy tender bowels inclined to mercy: Through our Lord.

The Feasts of March.

On the Feast of St. Casimir, Confessor, March 4.

The Anthem.

This man despising, &c. Vers. Our Lord conducted the just man, &c. p. 524.

The Prayer.

O God, who, among princely delights, and the allurements of the world, didst

didst strengthen blessed *Casimir* with the virtue of constancy, we beseech thee, that by his intercession, thy faithful servants may always despise earthly things, and raise their minds to Heaven: Through our Lord.

*The Anthem on the Feast of St. Thomas of Aquine,
March 7.*

O blessed *Thomas*, &c.

Vers. Our Lord conducted the just man,
as in the common of Doctors, p. 523.

O God, who dost honour thy church with the wonderful learning of blessed *Thomas* thy confessor; and by his labours hast made it fruitful; we beseech thee, that our understanding may apprehend what he taught, and our lives imitate his actions: Through our Lord.

*The Anthem on the Feast of St. Frances of Rome,
March 9.*

She opened her hand to the needy, and extended her charity to the poor, and did not eat her bread in idleness.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

O God, who, among other gifts of thy grace, didst honour blessed *Frances* thy servant, with the familiar conversation of an Angel; vouchsafe, we beseech thee, that by the help of her intercession,
we

we may obtain the society of Angels:
Through our Lord.

The Anthem on the Feast of the Forty Martyrs March 10.

The souls of the Saints &c.

Verf. The Saints shall rejoice, &c. *as in the common of many Martyrs, p. 521.*

The prayer.

GRant, we beseech thee, Almighty God, that we, who acknowledge these glorious Martyrs constancy in their confession, may be sensible of their pious intercession with thee: Through our Lord.

The Anthem on the Feast of St. Gregroy, Pope and Doctor of the Church, March 12.

O blessed Gregroy, &c. Verf. Our Lord conducted the just man, *as in the common of Doctors, p. 523.*

The Prayer.

O God, who has bestowed the rewards of eternal happiness on the soul of thy servant Gregory; mercifully grant, that we, who labour under the weight of our sins, may be relieved by his prayers: Through our Lord.

The Anthem on the Feast of St. Joseph, Confessor, March 19.

Joseph Son of David, fear not to take Mary thy spouse; for what is born in her, is of the Holy Ghost. She shall bring forth a Son and thou shalt call his name Jesus. Verf. The mouth of the just shall meditate wisdom. Resp. And his tongue shall speak judgment.

The

The Prayer.

WE beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most Holy Mother, that what of ourselves we cannot obtain, may be given us by his intercession: Who livest and reignest with God the Father, &c.

The Anthem on the Feast of St. Joachim, Father of the Blessed Virgin, March 20.

Let us praise this man, glorious in his generation; because on him our Lord has bestowed the blessing of all nations, and confirmed his testament upon his head.

Verf. His seed shall be powerful on earth.

Resp. The generation of the righteous shall be blessed.

The Prayer.

O God, who, of all the Saints, didst prefer blessed *Joachim*, to be the Father of thy Son's most blessed Mother; grant, we beseech thee, that we who celebrate his festival, may always be sensible of his protection: Through our Lord.

The Anthem on the Feast of St. Bennet, Abbot, March 21.

This man despising the world, &c. page 524.

Verf. Our Lord conducted the just, &c. as in the Common, p. 523.

The Prayer.

MAY the intercession, O Lord, we beseech thee, of thy blessed Abbot, Saint *Benedict*, recommend our prayers; that what we cannot acquire by our own merits, we may obtain by his protection: Through our Lord.

The Anthem on the Feast of the Annunciation of the Blessed Virgin Mary, March 25.

The Angel *Gabriel* spoke to *Mary*, saying, Hail, full of grace, our Lord is with thee, blessed art thou amongst women.

Vers. The Angel of our Lord declared to *Mary*.

Resp. And she conceived of the Holy Ghost.

The prayer.

O God, who wouldest have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the Angel; grant us, thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord. *Amen.*

Note, That *Adeluaia* is to be said on all Feasts, from Low Sunday to Whit-Sunday.

The Feasts of *April*.

The Anthem on the Feast of St. Francis of Paula, Confessor, April 2.

This man despising, &c. p. 524.

Vers. Our Lord conducted, &c. as in the Common of Confessors, p. 523.

The

The Prayer.

O GOD, the rewarder of the humble, who hast raised blessed *Francis*, the Confessor, to the glory of thy saints; grant, we beseech thee, that by his merits, and by following his example, we may happily obtain the rewards promised to the humble: Through our Lord.

The Anthem on the Feast of St. Leo, Pope & Conf. April 11.

Whilst he was High-priest. &c. p. 522.

V. Our Lord conducted the just, &c.

The Prayer.

HEAR, O Lord, we beseech thee, &c. as in the Common of a Confessor and Bishop, p. 523.

On the Feast of St. Hermenegild, Martyr, April 13.

The Anthem and Vers. as in the Common of a Martyr:

The Prayer.

O GOD, who didst teach blessed *Hermenegild*, thy Martyr, to prefer thy heavenly kingdom before an earthly crown; grant, that by his example, we may despise temporal things, and be solicitous for those that are eternal: Through our Lord.

The Anthem on the Feast of the Martyrs and Bishops, Soter and Caius, April 22.

The souls of the saints, &c.

Vers The saints shall rejoice in glory, &c. as in the Common of many Martyrs, p. 521.

The Prayer.

MAY the feast, O Lord, we beseech thee, of thy blessed martyrs and bishops,

Soter and Caius, protect us, and yield us relief by their venerable prayers: Through our Lord.

The Anthem on the Feast of St. George the Martyr, Apr. 23.

Whoever will come after me.

: *Vers.* The just shall flourish like a palm-tree, as in the Com. of one Martyr, p. 519.

The Prayer.

O God, who, by the merits and intercession of blessed George thy Martyr, dost comfort thy people; grant that we, who by him petition for blessings, may by thy grace obtain what we ask: Through our Lord.

The Anthem on the Feast of St. Mark the Evangelist, Apr. 25.

Ye saints and just, &c.

Vers. Precious in the sight, &c. as in the Common of Apostles and Evangelists, in Easter time, p. 519.

The Prayer.

O God, who didst promote thy blessed Evangelist, Saint Mark, to the glory of preaching thy gospel; grant, we beseech thee, that we may always improve by what he taught, and be protected by his prayers: Through our Lord.

The Feasts of May.

The Anthem on the Holy Apostles, Philip and James, May 11.

If ye shall abide in me, and my words abide in you, whatever ye shall ask, shall be

be done to you, Alleluia, Alleluia, Alleluia.

Verf. Precious in the sight of our Lord, Alleluia.

Resp. Is the death of his Saints, Alleluia.

The Prayer.

O God, who bringest comfort to thy servants in the yearly solemnity of thy Apostles Philip and James; grant, we beseech thee, that as we rejoice in their merits, so we may be instructed by their example: Through our Lord.

The Anthem on the Feast of St. Athanasius, Bishop and Confessor, May 2.

O blessed Athanasius, &c.

Verf. Our Lord conducted the just man, &c. p. 523.

The Prayer.

HEAR, O Lord, we beseech thee, &c. in the Common of a Confessor and Bishop, p. 523.

The Anthem on the Feast of the Finding of the Holy Cross; May 3.

He who triumphed over Hell, is fastened to the Cross; he is girt with power. He arose again the third day, Alleluia.

Verf. This sign of the Cross shall be in Heaven, Alleluia.

Resp. When our Lord shall come to judge, Alleluia.

The Prayer.

O God, who in the discovery of the Holy Cross, didst renew the miracles of thy passion, grant, that by the price of that life-giving

giving wood, we may find help to obtain everlasting life: Who livest, &c.

*The Anthem on the Feast of St. John, before the Latin Gate,
May 6.*

Blessed John the Apostle being put into a vessel of boiling oil, was protected by the divine grace, and came forth unhurt, *Alleluia.*

Vers. Precious in thy sight, as before.

The Prayer.

O God, who seest, that our sins on every side molest us; grant, we beseech thee, that the glorious intercession of blessed John, thy Apostle and Evangelist, may protect us: Through our Lord.

The Anthem on the Feast of St. Stanislaus, Bishop and Martyr, May 7.

Ye saints, and just, rejoice in our Lord, *Alleluia.* God has made choice of you for his inheritance, *Alleluia.*

Vers. Precious in the sight of God, *Alleluia.*

Resp. Is the death of his saints, *Alleluia.*

The prayer.

O God, for whose honour the glorious Bishop Stanislaus was slain by the hands of the wicked; grant, we beseech thee, that all those, who desire his aid, may obtain a comfortable effect of, their petition: Through our Lord.

On the Apparition of St. Michael, the Archangel, the 8th of May, says as on the other Feast on the 29th of September, adding in the End of the Vers. Alleluia.

The

The Anthem on the Feast of St. Gregory of Nazianzen, Bishop and Confessor, May 9.

O blessed Gregory, &c.

Vers. Our Lord conducted the just man, &c. as in the Common of Doctors, p. 523.

The Prayer.

O God, who hast bestowed blessed Gregory on thy people, for a minister of everlasting salvation; grant, we beseech thee, that he who on earth has been the instructor of our lives, may be an intercessor for us in Heaven: Through our Lord.

The Anthem on the Feast of St. Nerijs, Achilleus, Domitilla, and Pancratius, Martyrs, May 12.

Ye saints, &c.

Vers. Precious in thy sight, as before.

The Prayer.

GRANT, O Lord, we beseech thee, that the blessed solemnity of the Martyrs, Nerijs, Achilleus, Domitilla and Pancratius, may defend us, and render us worthy to serve thee: Through our Lord.

On the Feast of St. Venantius, Martyr, May 18.

The Anthem in Easter-time.

A perpetual light, O Lord, shall shine upon thy saints, and times without end, *Alleluia.*

Vers. Ye saints and just; rejoice in our Lord, *Alleluia.*

Resp. God has made choice of you for his inheritance, *Alleluia.*

The Anthem out of Easter-time.

This saint did combat unto death, for
the

the law of his God, and was not terrified with words of the wicked, for his foundation was laid on a solid rock.

Verf. Thou hast crowned him, O Lord, with glory and honour.

Resp. And hast placed him over the works of thy hands.

The Prayer.

O God, who hast consecrated this day with the triumph of the blessed Martyr Venantius, hear the prayer of thy people, and grant that they who honour his merits, may imitate the constancy of his faith: Through our Lord.

The Feasts of June.

The Anthem on the Feast of St. Norbert, Bishop and Confessor, June 7,

Our Lord has loved him, &c. Verf. Our Lord conducted, &c. as in the Common Office of a Confessor and Bishop, page 522.

The Prayer.

O God, who didst make blessed Norbert, thy Confessor and Bishop, an admired preacher of thy word, and by him hast increased thy Church with a new issue; grant, we beseech thee, that what he taught by word and example, we may exercise by thy assistance, and the virtue of his merits: Through our Lord.

On the Feast of St. Barnaby the Apostle, June 11.

The Anthem and Versicle, as in the Common of the Apostles.

The Prayer.

O God, who filled us with comfort, in the merits and intercession of blessed *Barnaby* thy Apostle; grant, of thy mercy, that we, who by him petition for thy favours, may by thy grace obtain what we ask: Through our Lord.

The Anthem on the Feast of St. Anthony of Padua, Confessor, June 13.

This man despising the world, &c. Vers. Our Lord conducted, &c. as in the Common of a Confessor, p. 524.

The Prayer.

O Lord, let thy Church rejoice in the solemnity of blessed *Anthony* thy Confessor, that it may always be defended with spiritual blessings, and obtain everlasting joys: Through our Lord.

The Anthem on the Feast of saint Basil the Great, Bishop and Confessor, June 14.

O blessed *Basil*. Vers. Our Lord conducted, &c. as in the Common of Doctors, p. 523.

The Prayer.

HEAR, we beseech thee, &c. as in the Common Office of a Confessor and Bishop, p. 523.

The Anthem on the Nativity of St. John Baptist, June 24.

The child that is born to us, is more than

a prophet; for this is he, of whom our Saviour says, among the sons of woman, a greater has not risen than *John Baptist*.

Vers. The child is great before our Lord.

Resp. For his hand is with him.

The Prayer.

O God, who hast made this day honourable to us in the nativity of blessed *John*; give to thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of eternal salvation: Through our Lord.

The Anthem on the Feast of the Holy Martyrs,

S. John and S. Paul, June 26.

These are two olive-trees, and two luminaries shining before our Lord; they have power to cover the Heavens with clouds, and to open its gates, for their tongues are made the keys of Heaven.

Vers. The Saints shall rejoice in glory.

Resp. Their seats shall be filled with joy.

The Prayer.

WE beseech thee Almighty God, that the double joy of this solemnity may be communicated to us, which proceeds from the glory of blessed *John* and *Paul*; whom the same faith and passion has truly made brethren: Through our Lord.

The Anthem on the Feast of St. Leo, Pope, June 28.

Whilst he was High Priest.

Vers. Our Lord conducted the just man,

&c. as in the common, p. 522.

The

The Prayer.

O God, who didst raise blessed *Leo*, Bishop, to the glory of thy Saints; grant mercifully, that we who celebrate his festival, may also imitate the example of his life: Through our Lord.

The Anthem on the Feast of the Apostles.

Peter and Paul, June 29.

To day *Simon Peter* was fastened to the tree of the cross, *Alleluia*. To day he, to whom the keys of the kingdom were given, did joyfully pass to Christ. To day *Paul* the apostle, the light of the world, bowing down his head for the name of Christ, was crowned with Martyrdom, *Alleluia*.

Vers. They set forth the works of God.

Resp. And understood his deeds.

The Prayer.

O God, who hast consecrated this day by the Martyrdom of thy Apostles *Peter* and *Paul*; grant thy church may follow their precepts in all thing, by whom it received the first rudiments of religion: Through our Lord.

The Anthem on the Commemoration of St. Paul,

June 30,

O Holy *Paul* Apostle.

Vers. Thou art a vessel, as before on the 18th of January, p. 477.

The Prayer.

O God, who hast taught the multitude of *Gentiles*, by the preaching
of

of blessed *Paul* the Apostle ; grant, we beseech thee, that we may find the protection of him whose festival we celebrate : Through our Lord.

*On the same Day is made a commemoration of St. Peter,
as on the Conversion of St. Paul.*

Peter the Apostle, and *Paul* the teacher of the *Gentiles*, have taught us thy law, O Lord. Vers. Thou shalt appoint them ruler over all the earth. Resp. They shall be mindful of thy name O Lord.

The Prayer.

O God, who hast consecrated this day,
as above.

The Feasts of July.

*On the Feast of the Visitation of the Blessed Virgin
Mary, July 2.*

The Anthem, Versicle and Prayer, is said as before on her Conception, December 8, the Name of Conception being changed into Visitation.

*The Anthem on the Octave of the Apostles, Peter and Paul,
July 6.*

Peter the Apostle, and *Paul* the Teacher.

Vers. Thou shalt appoint them rulers, &c. as before.

The Prayer.

O GOD, whose right-hand preserved blessed *Peter*, walking on the wave, from being drowned ; and delivered his Fellow-Apostle *Paul* at his third shipwreck, out of the bottom of the sea ; mercifully hear us, and grant that by both their

their merits, we may obtain the glory of eternity : Who livest and reignest, &c.

The Anthem on the Feast of Seven Brethren, Martyrs, and of Ruffina and Secunda, Virgins and Martyrs, July 10.

The souls of the saints.

Verf. The saints shall rejoice, *as in the Common of many Martyrs, p. 521.*

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who have known thy glorious Martyrs constancy in their confession, may be sensible of their pious intercession with thee : Through our Lord.

The Anthem on the Feast of saint Anaclet, Pope and Martyr, July 13.

Whoever will come, &c.

Verf. The just shall flourish like a palm-tree, &c. p. 519.

The Prayer.

O God, who makest us rejoice, &c. *as in the Common of a Martyr and Bishop, p. 517.*

The Anthem on the Feast of St. Bonaventure, Bishop and Confessor, July 14.

Priest and Bishop, &c. p. 522.

Verf. Our Lord has loved him.

The Prayer.

HEAR, O Lord, we beseech, &c. *as in Com. of a Bishop and Confessor, 523.*

The Anthem on the Feast of St. Mary Magdalen, July 22.

A woman, that was a sinner in the city, brought an alabaster box of ointment, and standing behind near the feet of our

Lord, began to wash his feet with her tears, and wiped them with the hair of her head.

Vers. God made choice of her, and preferred her before others.

Resp. He makes her dwell in his tabernacle.

The Prayer.

GRANT, O Lord, we beseech thee, we may find help by the intercession of blessed *Mary Magdalen*, by whose prayers thou wert prevailed on to raise *Lazarus* to life, after he had been four days dead: Who livest and reignest.

The Anthem on the Feast of St. Apollinarius, Bishop and Martyr, July 23.

Whoever will come after me, &c.

Vers. The just man shall flourish, &c. as in the Common of one Martyr, p. 519.

The Prayer.

O God, the rewarder of faithful souls, who hast consecrated this day by the martyrdom of blessed *Apollinarius*, thy Priest, we beseech thee, grant us thy servants, that we may obtain pardon by the prayers of him whose festival we celebrate: Through our Lord.

The Anthem on the Feast of St. James the Apostle, July 25.

Be courageous.

Vers. They set forth, as in the Common of the Apostles, p. 519.

The Prayer.

BE thou, O Lord, the Sanctifier and Keeper of thy people, that, under the protection of St. *James* thy Apostle, they may be well pleasing to thee, in a holy conversation and faithful service: Through our Lord.

The Anthem on the Feast of St. Ann, Mother of our Blessed Lady, July 26.

She opened her hand: &c.

Vers. Grace is poured: as in the Common of one, neither Virgin nor Martyr, p. 526.

The prayer.

O God, who on blessed *Ann* didst bestow the favour of being the person, of whom the Mother of thy only Son was born into the world; mercifully grant, that celebrating her solemnity, we may be helped by her prayers: Through the same our Lord.

The Anthem on the Feast of the Holy Martyrs, Nazarius, Celsus, Victor, and Innocent, Pope and Confessor, July 28.

The souls of the saints, &c.

Vers. The saints shall rejoice, &c. as in the Common of many Martyrs, p. 519.

The prayer.

MAY the blessed confession, O Lord, of thy saints, *Nazarius, Celsus, Victor, and Innocentius*, defend us, and obtain assistance for our frailty: Through our Lord.

The Anthem on the Feast of St. Martha, the Virgin, July 29.

Come, Spouse of Christ, &c. p. 525.

Vers. With thy beauty.

The prayer.

HEAR us, O God our Salvation, &c. *as in the Common of a Confessor, p. 525.*

The Anthem on the Feast of St. Ignatius, Confessor, July 31.

This man despising the world, p. 524.

Vers. Our Lord conducted the just man, &c. *as in the Common of a Confessor, p. 523.*

The Prayer.

O God, who, for the greater glory of thy name, hast by blessed *Ignatius* reinforced the Church militant with a new auxiliary supply; graciously vouchsafe, that we, by his assistance and imitation, solicitously combating on earth, may obtain an everlasting crown with him in Heaven: Through our Lord Jesus Christ.

The Feasts of *August*.

The Anthem on the Feast of St. Peter at his Chains, Aug. 1.

O *Peter*, by God's command, release our bonds on earth; thou, who layest open the gates of Heaven for the blessed.

Vers. Thou art *Peter*.

Resp. And upon this rock I will build my church.

The prayer.

O GOD, who, by loosing the chains of the blessed Apostle *Peter*, didst free him from

from danger, we beseech thee, loose the bonds of our sins, and in thy mercy deliver us from all evil : Through our Lord.

On the same Day is made a commemoration of St. Paul, as before on the Feast of St Peter's Chair, Jan. 18.

The Anthem on the Finding of St. Stephen, August 3.

But Stephen, full of grace and fortitude, wrought many miracles among the people.

Vers. Devout men buried Stephen.

Resp. And made great lamentation for him.

The Prayer.

GRANT us, O Lord, to imitate what we honour, that we may learn to love our enemies ; forasmuch as we celebrate the Finding of him, who could pray even for his persecutors, to our Lord Jesus Christ.

On the Feast of St. Dominick, Confessor, August 4:

The Anthem and Versicle, as in the Common of a Confessor, not Bishop.

The Prayer.

O G O D, who hast vouchsafed to enlighten thy Church with the merits and instructions of blessed Dominick, thy Confessor ; grant, through his intercession, it may not be left destitute of temporal helps, and may always advance in spiritual blessings : Through our Lord.

The Anthem on the Feast of the B. V. Mary, called ad Nives, August 5.

Holy Mary, succour the distressed, help

the dejected, comfort those that weep, pray for the people, plead in the behalf of the Clergy, make intercession for the devout female sex, let all who celebrate thy holy solemnity, perceive thy assistance.

Vers. Vouchsafe that I may praise thee, O sacred Virgin.

Resp. Give me force against thy enemies.

The Prayer.

LORD God, we beseech thee, *as before*
in the Office of the B. V. Mary, p. 56.

The Anthem on the Feast of the Transfiguration of our Lord Jesus Christ, August 6.

Christ Jesus the brightness of his Father, and the resemblance of his substance: he that sustains all things with the word of his power, and washed away our sins, vouchsafed this day to appear glorious on a high mountain.

Vers. Glorious didst thou appear in the sight of our Lord.

Resp. Therefore our Lord has cloathed thee with comeliness.

The Prayer.

O God, who didst confirm the mysteries of our faith, by the testimony of the Fathers, in the glorious transfiguration of thy only Son, and didst in a wonderful manner, with a voice coming down, in a bright cloud, foreshew the perfect

perfect adoption of thy children; mercifully grant, we may be made co-heirs of the King of Glory, and partakers of the same bliss: Through the same Jesus Christ our Lord.

On the Feast of the Holy Martyrs, Cyriacus, Largus, and Smaragdus, August 8.

The souls of the saints, &c.

Verf. The saints shall rejoice, as in the Common of many Martyrs, p. 521.

The Prayer.

O God, who dost afford us matter of joy in the yearly solemnity of thy Holy Martyrs, *Cyriacus, Largus, and Smaragdus*; grant of thy mercy, that we, who this day celebrate their birth-days amongst the blessed, may learn to imitate the virtues of their passion: Through our Lord.

On the Feast of St. Laurence, the Martyr, August 10.

Blessed *Laurence*, whilst he lay broiling on the gridiron, said to the most wicked tyrant; it is broiled now, turn and eat; for the goods of the Church, which thou requirest, are carried by the hands of the poor into the heavenly treasures.

Verf. *Laurence* the Deacon has wrought a good work.

Resp. Who, by the sign of the cross, gave sight to the blind.

The prayer.

GRANT us, we beseech thee, Almighty God, to extinguish the flames of our vices, who gavest power to blessed *Laurence* to overcome the flames of his torments: Thro' our Lord.

On the Feast of the Assumption of the Blessed Virgin Mary, August 15.

To-day the Virgin *Mary* ascended the Heavens: rejoice because she reigns with Christ for ever.

Vers. The holy Mother of God is exalted.

Resp. To the celestial kingdoms above the choirs of Angels.

The Prayer.

OLORD, we beseech thee, forgive the offences of thy servants, as in the Office, p. 48.

On the Feast of saint Hyacinth, Confessor, August 16.

The Anthem, Versicle, and Prayer, as in the Common of a Confessor.

The Anthem on the Feast of St. Bernard, the Abbot, August 20.

This man despising the world, &c. page 524.

Vers. Our Lord conducted the just, &c. as in the Common, &c. p. 523.

The Prayer.

MAY the intercession, &c. as in the common Office of Abbots, p. 524.

On

*On the Octave of the Assumption of B. V. Mary,
August 22.*

The Anthem and Versicle, and Prayer, as on the Feast itself.

On the feast of St. Bartholomew the Apostle, August 24.

The Anthem,

Be courageous, &c.

Vers. They set forth, as in the common
of the Apostle, p. 519.

The Prayer.

A Lmighty and everlasting God, who,
in the festival of thy blessed Apostle
St. Bartholomew, hast invited us to a religious
and holy joy; grant to thy church, we
beseech thee, that it may love what he
believed, and preach what he taught:
Through our Lord.

On the feast of St. Lewis King of France, August 25.

The Anthem.

This man despising the world, p. 524.

Vers. Our Lord conducted the just man,
&c, as in the common of a confessor, p. 523.

The Prayer.

O God, who hast transfered blessed Lewis
thy confessor, from an earthly kingdom
to the glory of an Heavenly Crown; we
beseech thee, that by his merits and inter-
cession, we may become servants of Jesus
Christ thy Son, the King of Kings: Through
the same Lord Jesus.

On the Feast of St. Augustine, Bishop and Doctor of the Church, August 28.

The Anthem.

○ blessed *Augustine*, p. 523.

Verf. Our Lord conducted the just man;
 &c. *as in the Common of Doctors.*

The Prayer.

GIVE ear, Almighty God, to our supplications, that by the intercession of blessed *Augustine*, thy confessor and bishop, they, to whom thou grantest a confidence of hoping for mercy, may perceive the effect of thy usual clemency: Through our Lord.

*On the Feast of the Beheading of St. John Baptist.
 August 29.*

The Anthem.

The unbelieving king sent detestable ministers, and commanded that *John Baptist* should be beheaded.

Verf. The just shall flourish like a palm-tree.

Resp. As the cedar of *Libanus* he shall be multiplied.

The Prayer.

WE beseech thee, O Lord, let the venerable solemnity of St. *John Baptist*, thy fore-runner and martyr, afford us the effect of thy assistance: Through our Lord.

The

The Feasts of September.

The Anthem on the Feast of the Nativity of the Blessed Virgin Mary, September 8.

The Anthem, Verse and Prayer, is said as before on her Conception, December 8, the Name of Conception being changed into Nativity.

The Anthem on the Feast of St. Nicolas, Confessor, September 10.

This man despising the world, &c. p. 524.

Verf. Our Lord conducted the just man,
&c. as in the Common of a Confessor, p. 523.
The Prayer.

GIVE ear, O Lord, to the supplications, which we offer to thee, in the solemnity of blessed *Nicolas*, thy Confessor, that we, who trust not in our own righteousness, may be favoured by the prayers of him who was well pleasing to thee: Through our Lord.

The Anthem on the feast of the Exaltation of the Holy Cross, September 14.

O blessed Cross! which alone wert worthy to bear the King and Lord of Heaven,
Alleluia.

Verf. This sign of the cross shall be in Heaven.

Resp. When our Lord shall come to judgment.

The Prayer.

O God, who on this present day dost afford us joy in the yearly solemnity of the Exaltation of the Holy Cross; grant, we beseech thee, that we, acknowledging

leding that mystery on earth, may obtain the fruits of its redemption in Heaven : Through our Lord.

On the Feast of the Holy Martyrs, Cornelius and Cyprian, September 16.

The Anthem, Versicle, and Prayer, as in the common of many Martyrs.

The Anthem on the Feast of saint Januarius, Bishop, and his Fellow-Martyrs, September 19.

The souls of the saints.

Vers. The saints shall rejoice, &c. as in the Common of many Martyrs, p. 521.

The Prayer.

O GOD, who makest us rejoice in the yearly solemnity of blessed Januarius, and his Fellow-Martyrs; graciously vouchsafe, that we may be encouraged by the examples of them in whose merits we rejoice : Thro' our Lord.

The Anthem on the feast of saint Eustathius, and his Fellow-Martyrs, September 20.

The souls of the saints.

Vers. The saints shall rejoice, &c. as in the Common of many Martyrs, p. 521.

The Prayer.

O GOD, by whose favours we celebrate the festival of thy blessed Martyrs St. Eustathius and his Fellows; grant that we may enjoy their society in eternal bliss: Thro' our Lord.

The Anthem on the Feast of St. Matthew, the Apostle and Evangelist, September 21.

Be courageous. Vers. They set forth, as in the Common of the Apostles, p. 519.

The

The Prayer.

GRANT, O Lord, that the prayers of thy Holy Apostle and Evangelist St. *Matthew*, may be a help to us, that what our weakness cannot obtain, may be granted to us by his intercession: Through our Lord.

The Anthem on the Feast of St. Linus, Pope and Martyr, September 23.

Whoever will come, p. 519.

Vers. The just shall flourish, &c.

The prayer.

O God, who makest us rejoice, &c. as in the Common of a Martyr, p. 520.

The Anthem on the Feast of the Holy Martyrs, Cosmas and Damian, September 27.

The souls of the saints, &c.

Vers. The saints shall rejoice in glory, &c. as in the Common of many Martyrs, p. 521.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who celebrate the Martyrdom of thy holy servants Cosmas and Damian, may, by their intercession, be delivered from all dangers: Through our Lord.

The Anthem on the Feast of the Dedication of St. Michael the Archangel, September 29.

Most glorious Prince *Michael* the Archangel, be mindful of us here and every where: Pray always to the Son of God for us, *Alleluia, Alleluia.*

Vers. In the sight of Angels I will sing to thee, my God.

Resp. I will adore thy holy temple, and confess to thy name.

The Prayer.

O God, who dost in a wonderful manner dispose of the services of men and Angels, graciously vouchsafe, that we may be defended here on earth, by those who minister to thee in Heaven: Through our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee and the Holy Ghost, world without end. *Amen.*

The Anthem on the Feast of Jerom, Priest, Confessor, and Doctor of the Church, September 30.

O blessed *Jerom*, &c.

Vers. Our Lord conducted the just man, as in the Common of Doctors, p. 523.

The Prayer.

O God, who didst vouchsafe to provide for thy church, blessed *Jerom* thy Confessor, a most famous Doctor in expounding the holy scriptures; grant, we beseech thee, that what both in word and example he taught, we may be enabled by thy help to put in execution: Through our Lord.

The Feasts of October.

The Anthem on the Feast of the Angel-Guardians.

O Holy Angels, our Guardians, defend us in battle, that we may not perish at the dreadful day of account.

Vers.

Verf. In the fight of Angels I will fing to thee, my God.

Resp. I will adore at thy holy temple, and confels to thy name.

The Prayer.

O God, who, with unspeakable providence, hast vouchsafed to appoint thy Holy Angels for our guardians; grant that we, thy suppliants, may always be defended by their protection, and rejoice in their eternal society: Through our Lord Jesus Christ, &c.

The Anthem on the Feast of St. Francis, October 4.

This man despising, &c. p. 524.

Verf. Our Lord conducted the just man, &c. as in the Common of a Confessor, p. 523.

The Prayer.

O God, who, by the merits of St. Francis, enlargest thy Church with the increase of a new order; grant, that by his example, we may despise earthly things, and always rejoice in the participation of heavenly gifts: Through our Lord.

The Anthem on the Feast of St. Bruno, Confessor, Oct. 61

This man despising, &c. p. 524.

Verf. Our Lord conducted the just man, &c. as in the Com. of a Confessor, p. 523.

The Prayer.

WE beseech thee, O Lord, let us be assisted by the intercession of

bleſſed *Bruno* thy Confeſſor, that we, who have grievouſly offended thy Majeſty, may, by his prayers and merits, obtain pardon of our ſins: Through our Lord.

The Anthem on the Feaſt of St. Bridget, Widow,
October 8.

She opened her hand to the poor.

Verſ. Grace is poured forth, &c. as in the Common of one, neither Virgin nor Martyr, page 526.

The Prayer.

O Lord our God, who, by thy only Son, didſt reveal the ſecrets of Heaven to bleſſed *Bridget*; grant, that we thy ſervants, may, by her interceſſion, rejoice in the revelation of eternal glory: Through our Lord Jeſus Chriſt thy Son, who lives and reigns one God with thee and the Holy Ghoſt, world without end. *Amen.*

The Anthem on the Feaſt of the Holy Martyrs, Denis, Ruſticus, and Eleutherius, October 9.

The ſouls of the ſaints, &c.

Verſ. The Saints ſhall rejoice in glory, &c. as in the Common of many Martyrs, page 521.

The Prayer.

O God, who on this day didſt ſtrengthen bleſſed *Denis*, thy Martyr and Biſhop, with the virtue of conſtancy in his paſſion, and didſt vouchſafe to aſſociate to him *Ruſticus* and *Eleutherius*, to preach thy glory to nations; grant us, we beſeech thee, in imitation of them, to deſpiſe, for love of thee,

thee, the prosperity of this world, and to fear no adversity: Through our Lord.

The Anthem on the Feast of St. Calistus, Pope and Martyr, October 14.

Whoever will come after me.

Vers. The just shall flourish, &c. as in the Common Office of one Martyr, p. 519.

The Prayer.

O GOD, who seest we sail through our infirmity, mercifully restore us to thy love, by the example of thy saints: Through our Lord.

The Anthem on the Feast of St. Teresa, Virgin, Oct. 15.

Come Spouse of Christ, &c.

Vers. With thy beauty, &c. as in the Common of a Virgin, p. 525.

The Prayer.

GRANT, O God, our Saviour, that as we rejoice in the solemnity of blessed *Teresa*, Virgin, so we may be nourished with the food of her heavenly doctrine, and improved in the affection of solid piety: Through our Lord.

The Anthem on the Feast of St. Luke, the Evangelist, October 18.

Be courageous, &c.

Vers. They set forth, as in the Common of the Apostles, p. 519.

The Prayer.

WE beseech thee, O Lord, that thy Holy Evangelist Saint *Luke* may
Y y 3. inter-

intercede in our behalf, who for the honour of thy name, did always bear in his body the mortification of the cross: Thro' our Lord.

The Anthem on the Feast of the Apostles, Simon and Jude, October 28.

Be courageous, &c.

Vers. They set forth, as in the *Common of the Apostles*, p. 519.

The Prayer.

O God, who, by thy blessed Apostles *Simon and Jude*, hast brought us to the knowledge of thy name; grant that we may celebrate their eternal glory by the amendment of our lives, and, by celebrating the same, advance in virtue.

The Feasts of *November*.

The Anthem on the Feast of All-Saints, November 1.

O how glorious is the kingdom where, with Christ, all the saints rejoice; and, cloathed in white, follow the Lamb wherever he goes.

Vers. The saints shall rejoice in glory.

Resp. Their seats shall be filled with joy.

The prayer.

O Almighty and everlasting God, who hast granted us at one solemnity to honour the merits of all thy saints; we beseech thee, that our intercessors being multiplied, thou wilt grant us the desired abundance of thy mercy: Through our Lord.

On the Dedication of the Church of our Saviour, November 9. all is said in the Common.

The Anthem on the Feast of St. Martin, Bishop and Confessor, November 11.

O blessed Bishop, who with most entire affection loved Christ his King, and feared not earthly powers: O most holy soul, which, though it suffered not by the sword of persecutors, yet lost not the crown of martyrdom.

Vers. Our Lord conducted the just man, by right ways.

Resp. And shewed him the kingdom of Heaven.

The Prayer.

O G O D, who seeest that we who subsist not by any power of our own; mercifully grant, that by the intercession of blessed *Martin*, thy Confessor and Bishop, we may be defended against all adversities: Thro' our Lord.

The Anthem on the Feast of saint Martin, Pope and Martyr, November 12.

Whoever will come, &c.

Vers. The just shall flourish like a palm-tree, &c. p. 519.

The Prayer.

O G O D, who makest us rejoice, &c. *as in the Common of one Martyr*, p. 520.

On the Feast of St. Gregory Thaumaturgus, Bishop and Confessor, November 17.

The Anthem, Versicle, and Prayer, as in the Common of a Bishop and Confessor.

On the Dedication of the Church of the Holy Apostles, Peter and Paul, November 18, as in the Common.

The

The Anthem on the Feast of the Presentation [of the Blessed Virgin Mary, November 21.

Blessed Mary, Mother of God, perpetual Virgin, Temple of our Lord, Sanctuary of the Holy Ghost, thou alone without example did please our Lord Jesus Christ, Alleluia.

Vers. Vouchsafe that I may praise thee,
O sacred Virgin.

Resp. Give me strength against thy enemies.

The Prayer.

O God, who wouldest that the ever blessed Virgin Mary, the habitation of the Holy Ghost, should on this day be presented in the temple; grant, we beseech thee, that by her intercession we may be presented in the temple of thy glory: Through our Lord Jesus Christ, who, &c. and the same Holy Ghost.

The Anthem on the Feast of saint Cecily, Virgin and Martyr, November 22,

The glorious Virgin did always bear in her bosom the gospel of Christ, and ceased not either day or night from conference with God in prayer.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

The Prayer.

O God, who dost afford us joy in the yearly solemnity of blessed Cecily, Virgin and Martyr; grant, that in holiness of life,

life, we may follow the example of her; whose festival we celebrate: Through our Lord.

The Anthem on the Feast of St. Clement, Pope and Martyr, November 22.

O Lord, thou didst give to Clement thy martyr, a dwelling-place in the sea, like a temple of marble framed by the hands of Angels, affording a passage to the people of the country, to declare thy wonderful works.

Vers. The just shall flourish like a palm-tree.

Resp. As the cedar of *Libanus* he shall be multiplied.

The prayer.

O God, who makest us rejoice in the yearly solemnity of Clement thy martyr and bishop; mercifully grant, that we may imitate the virtue of his sufferings, whose martyrdom we celebrate: Through our Lord.

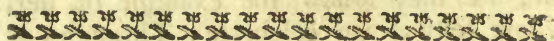
The Anthem on the Feast of St. Catherine, Virgin and Martyr, November 25.

Come, Spouse of Christ, &c. p. 525.

Vers. Grace is poured forth on thy lips, as in the Common of Virgins, p. 526.

The Prayer.

O God, who gavest the law to Moses, on the top of mount Sinai, and in the same place didst, by the holy Angels, wonderfully place the body of blessed Catherine thy Virgin and Martyr; grant, we beseech thee, that by her merits and intercession we may come to the mount, which is Christ: Through the same, &c.



T H E
P R A Y E R S

C O M M O N t o S A I N T S

O n t h e V I G I L S o f t h e A P O S T L E S

The Anthem.

NO man has a greater charity, than to bestow his life for his friends.

Vers. Thou shalt make them princes over all the earth. Resp. They shall be mindful of thy name, O Lord.

The Prayer.

GRant, Almighty God, we beseech thee, that this venerable solemnity of thy Holy Apostle *N.* which we are to celebrate, may be to us an increase of devotion, and spiritual health: Through our Lord.

The Anthem on the Festivals of Apostles or Evangelists.

They will betray you in their councils, and scourge you in their synagogues, and ye shall be brought before Kings and Governors for my sake, to give your testimony to them and the *Gentiles*.

Vers. Their sound went forth over all the earth. Resp. And their words to the utmost bounds of the world.

Another

Another Anthem.

Be courageous in battle, and fight with the old serpent, and you shall receive an everlasting kingdom, *Alleluia*.

Vers. They set forth the works of God.

Resp. And understood his deeds.

The Anthem in Easter-Time,

A perpetual light shall shine upon thy Saints, O Lord, and times without end. *Alleluia*. Vers. Ye holy and just, rejoice in our Lord, *Alleluia*. Resp. God has made choice of you for his inheritance, *Alleluia*.

Another Anthem,

Ye holy and just, rejoice, in our Lord, *Alleluia*, God has made choice of you for his inheritance, *Alleluia*. Vers. Precious in the sight of our Lord, *Alleluia*. Resp. Is the Death of his Saints, *Alleluia*. *The Prayers as in their respective Places.*

The Anthem on the Day of one Martyr:

This Saint did combat unto death for the law of his God; and was not terrified with the words of the wicked; for his foundation was laid on the solid rock.

Vers. Thou hast crowned him, O Lord, with glory and honour. Resp. And hast placed him over the works of thy hands.

Another Anthem.

Whoever will come after me, let him deny himself, take up his cross and follow me.

Vers. The just shall flourish like a palm-tree. Resp. As a cedar of *Libanus* he shall be multiplied.

*In Easter-Time, The Anthem and Versicles, are as before
in the common of the Apostles.*

For a Martyr and Bishop.

The Prayer.

HAVE regard to our weakness, Almighty God; and since we sink under the weight of our offences, may the powerful intercession of blessed *N.* thy Martyr and Bishop, be our support and protection: Through our Lord.

Another Prayer.

O God, who makest us rejoice in the yearly solemnity of blessed *N.* thy Martyr and Bishop; mercifully grant, that we, who this day celebrate his birth-day among the Saints, may enjoy a share in his protection: Through our Lord.

For a Martyr only.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who honour the triumphs of thy Holy Martyr *St. N.* may, by his intercession, be strengthened in the love of thy name: Through our Lord.

Another Prayer.

GRANT, we beseech thee, Almighty God, that by the intercession of blessed *N.* thy Martyr, we may be delivered from all corporal adversities, and our minds be cleansed from evil thoughts: Through our Lord.

The Anthem on the Day of many Martyrs.

Theirs is the kingdom of Heaven, who
contemning

contemning an earthly life, have obtained the reward of thy kingdom, and washed their garments in the blood of the Lamb.

Verf. Ye shall rejoice in our Lord, and be exceeding glad.

Resp. And glory all ye right of heart.

Another Anthem.

The souls of the saints, who have followed the steps of Christ, rejoice in Heaven; they have shed their blood for his sake, and therefore, with Christ, they rejoice for ever.

Verf. The saints shall rejoice in glory.

Resp. And their seats shall be filled with joy.

Of many Martyrs and Bishops.

The Prayer.

WE beseech thee, O Lord, that the festival of thy blessed Martyrs and Bishops *N.* and *N.* may be our protection; and that our prayers, by their intercession, may be made acceptable to thee: Through our Lord.

For Martyrs only.

The Prayer.

O God, by whose favour we celebrate the festival of thy holy Martyrs *N.* and *N.* grant, that we may enjoy their society in eternal happiness: Through our Lord.

Another prayer.

O God, who makest us rejoice in the yearly solemnity of thy Holy Martyrs N. and N. mercifully grant, that we may be inflamed with a desire of imitating the lives of them whose merits we commemorate with joy: Through our Lord.

The Anthem on the Day of a Confessor and Bishop.

Priest and bishop, worker of miracles; thou good shepherd of the people, pray for us to our Lord.

Vers. Our Lord has loved him, and crowned his labours.

Resp. He has cloathed him with a garment of glory.

Anothe Anthem.

Our Lord has loved him, and adorned him; he has cloathed him with a garment of glory, and crowned him at the gates of paradise.

Vers. Our Lord conducted the just man by right ways.

Resp. And shewed him the kingdom of Heaven.

The Anthem of Popes only.

Whilst he was High Priest, unmoved at earthly things, he passed in triumph to a celestial crown.

V. Our Lord conducted the just man.

In Easter-Time, Alleluia is added at the End of every Anthem and Versicle.

The

The Prayer.

GRANT, Almighty God, we beseech thee, that this venerable solemnity of blessed *N.* thy Confessor and Bishop, may be to us an increase of devotion and spiritual health: Through our Lord.

Another prayer.

HEAR, O Lord, we beseech thee, the petitions we make to thee, in this solemnity of St. *N.* thy holy Confessor and Bishop; that as he was faithful in thy service; so his merits pleading for us, thou wouldest vouchsafe to give us pardon of all our sins: Through our Lord.

The Anthem on the Days of Doctors.

O blessed *N.* thou shining Doctor! Thou light of the holy church, and lover of the divine law; intercede for us with the Son of God.

Verf. Our Lord conducted the just man by right ways.

Resp. And shewed him the kingdom of heaven.

The Prayer.

O God, who hast bestowed blessed *N.* on thy people, for a minister of everlasting salvation; grant, we beseech thee, that he, who on earth has been the instructor of our lives, may be an intercessor for us in Heaven. Through our Lord.

The Anthem on the Day of a Confessor not a Bishop.

I will resemble him to a wise man, that built his house on a rock.

Vers. Our Lord has loved him, *as before*, p. 522.

Another Anthem.

This man despising the world, and triumphing over earthly things, by word and deed, has laid up treasures in Heaven.

Vers. Our Lord has conducted the just man, *as before*, p. 523.

The Prayer.

O GOD, who makest us rejoice in the yearly solemnity of blessed N. thy Confessor; mercifully grant that we may imitate the actions of him whose festival we celebrate: Through our Lord.

Another Prayer.

BE favourable, O Lord, to the prayers: we pour forth in this solemnity, of thy Holy Confessor Saint N. that we, who have no confidence in our own righteousness, may be assisted by his prayers, who are well-pleasing to thee: Through our Lord.

Of an Abbot.

The Prayer.

MAY the intercession, O Lord, we beseech thee, of the blessed Abbot, Saint N. recommend our prayers, that what we cannot acquire by our own merits, we may obtain by his protection: Through our Lord.

The

The Anthem on the Day of a Virgin and Martyr.

Come, Spouse of Christ, receive the crown which our Lord for ever has prepared for thee.

Vers. With thy beauty and comeliness.

Resp. Go on prosperously, and reign.

The Prayer.

O God, who, amongst other wonders of thy power, hast rendered even the weaker sex victorious in martyrdom; mercifully grant, that we, who celebrate the triumphs of Saint N. Virgin and Martyr, may by her example come to the possession of thee: Through our Lord.

Another Prayer.

GRANT, O Lord, we beseech thee, that thy blessed Virgin and Martyr, Saint N. may obtain pardon for us, who, by the merit of chastity and profession of virtue, has always been acceptable to thee: Through our Lord.

Of a Virgin only.

The prayer.

HEAR us, O God, our salvation; that as we rejoice in the festival of thy Holy Virgin Saint N. so we may be improved in the affection of solid piety: Through our Lord.

The Anthem on the Day of many Virgins and Martyrs.

Wise Virgins, make ready your lamps; behold the bridegroom is coming, go forth and meet him.

Vers. Virgins shall be led after her to the King.

Resp. The nearest unto her shall be brought to thee.

The Prayer.

GRANT, O Lord God; we beseech thee, we may celebrate the victories of thy holy Virgins and Martyrs, Saint N. and Saint N. with true devotion; that although we cannot reverence them with a respect equal to their merit, we may at least with humble vows sollicit their prayers. Through our Lord.

The Anthem on the Feast of One, neither Virgin nor Martyr.

She opened her hand to the needy, and extended her charity to the poor, and did not eat her bread in idleness.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

The Prayer.

HEAR us, O God, our salvation, that as we rejoice in the festival of blessed Saint N. so we may be improved in the affection of solid piety: Through our Lord.

The Anthem on the Anniversary of the Dedication of a Church.

O how awful is this place! Verily this is no other than the house of God, and the gate of Heaven.

Vers. Holiness becomes thy house, O God.

Resp. For length of days.

The Prayer.

O God, who every year renewest to us the consecration of this Holy Church, and by thy sacred mysteries affordest us the blessing of thy protection; graciously vouchsafe to hear the prayers of thy people, and grant, that as many as enter into this church, to petition for thy favours, may have the comfort of obtaining what they ask. Through our Lord.

On the Day of the Dedication itself.

O God, who invisibly containest all things; and yet, for the preservation of mankind, visibly shewest the signs of thy mighty power, honour this temple with the virtue of thy abode, and grant that all who come to it, on account of whatsoever tribulation they address themselves to thee by prayer, may obtain the blessing of thy comfort: Through our Lord Jesus Christ thy Son, who, with thee and the Holy Ghost, liveth and reigneth, world without end.

Amen.

The LITANIES of our Lord and Saviour
Jesus Christ.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, grant our petitions.
 God, the Father of Heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, God of strength,
 Most powerful Jesus,
 Most perfect Jesus,
 Most glorious Jesus,
 Most admired Jesus,
 Most delightful Jesus,
 Most dear and beloved Jesus,
 Jesus, brighter than the Sun,
 Jesus, fairer than the Moon,
 Jesus, clearer than the Stars,
 Most admirable Jesus,
 Most honourable Jesus,
 Most humble Jesus,
 Most meek Jesus,
 Most patient Jesus,
 Most obedient Jesus,
 Most chaste Jesus,
 Jesus, lover of chastity,
 Jesus, our love,

Have Mercy on us.

Jesus;

Jesus, lover of peace,
 Jesus, author of life,
 Jesus, pattern of virtues,
 Jesus, most zealous lover of souls,
 Jesus, our refuge,
 Jesus, Father of the poor,
 Jesus, comforter of the afflicted,
 Jesus, treasure of the faithful,
 Jesus, a precious pearl,
 Jesus, treasure of perfection,
 Jesus, the good shepherd,
 Jesus, Star of the Sea,
 Jesus, the true light,
 Jesus, Eternal Wisdom,
 Jesus, Infinite Goodness,
 Jesus, Joy of Angels,
 Jesus, King of the Patriarchs,
 Jesus, Inspirer of the Prophets,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the Evangelists,
 Jesus, the Fortitude of Martyrs,
 Jesus, the Light of Confessors,
 Jesus, the Spouse of Virgins,
 Jesus, the Crown of all Saints,
 Be merciful to us, spare us, O Jesus.
 Be merciful to us, grant our petitions, O
 Jesus.
 From all evil,
 From all sin,
 From all anger,
 From the deceits of the Devil,
 From transgression of thy command,

Have mercy on us,

O Jesus, &c.

From

From the incurſion of all evils,
 By thy incarnation,
 By thy coming,
 By thy nativity,
 By thy circumciſion,
 By thy travels and pains,
 By thy ſcourging,
 By thy death,
 By thy reſurrection,
 By thy aſcenſion,
 By thy coronation,
 By thy joys,
 By thy glory,
 By the moſt Holy Virgin thy Mother,
 By the interceſſion of all thy ſaints,
 Lamb of God, who takeſt away the ſins of
 the world, Spare us, O Jeſus.
 Lamb of God, who takeſt away the ſins of
 the world, Grant our petitions, O Jeſus.
 Lamb of God, who takeſt away the ſins of
 the world, Have mercy upon us, O Jeſus.
 Jeſus Chriſt, hear us.
 Jeſus Chriſt, grant our petition.
 Verſ. The name of our Lord be bleſſed.
 Reſp. From this preſent, and for ever-
 more.

Let us pray.

O God, who haſt rendered the moſt
 glorious name of thy Son our Lord
 Jeſus Chriſt, to thy Faithful moſt amiable,
 and moſt dreadful to evil Spirits, mer-
 ciſully

O Jeſus, deliver us.

cifully vouchsafe, that all those, who devoutly reverence this name Jesus on earth, may for the present receive the sweetness of his holy comforts, and hereafter obtain the joy of never-ending bliss in Heaven. Through the same Jesus Christ, &c.

*A Hymn to our Saviour Jesus, composed by
St. Bernard.*

Jesu dulcis Memoria.

JESUS, the only thought of thee
With sweetness fills my breast ;
But sweeter still it is to see,
And on thy beauty feast.
No theme so soft, or sound so gay,
Can art of music frame ;
No words, nor even thought, can say,
Thy most mellifluous name.
Sole hope, when we our sins repent,
So bounteous of thy grace ;
If thus thou'rt good, while we lament,
Oh ! what when face to face.
JESUS ! that name inspires my mind
With springs of life and light ;
More than I ask in thee I find,
And lavish in delight.
No eloquence nor art can reach
The joys of those above ;
The blest can only know, not reach
What they in JESUS prove.
Thee then I'll seek retir'd apart,
From world and business free ;

When

When noise invades, I'll shut my heart,
And keep it all for thee.
An early pilgrim thus I'll come,
With *Magdalen*, to find
In sighs and tears my Saviour's tomb,
And there refresh my mind.
My tears upon his grave shall flow,
My sighs the garden fill;
Then at his feet myself I'll throw,
And there I'll seek his will.
JESUS! in thy blest steps I'll tread,
And haunt thee through thy ways;
I'll mourn, and never cease to plead,
Till I'm restor'd to grace.
Great Conqueror of death! thy fire
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.
Thy quick'ning presence shines so clear,
Through every sense and way,
That souls, who once have seen thee near,
See all things else decay.
Come then, dear Lord, possess my heart,
And chase the shades of night;
Come, pierce it with thy flaming dart,
And ever-shining light.
Then I'll for ever JESUS sing,
And with the blest rejoice;
Then all the vaulted towers shall ring,
And ecchoing hearts and voices sing,
And still repeat REJOICE.

A Prayer composed by St. Augustin, and recommended to the Devotion of all Christians, by Pope Urban VIII.

Ante Oculos tuos, Domine, &c.

BEFORE thy eyes, O Lord, we bring our sins, and with them compare the stripes we have received.

If we weigh the evil we have done, we find what we suffer to be much less than what we deserve.

What we have committed does far outweigh what we endure.

We feel the punishment of sin, and yet we turn not from our wilfulness in sinning.

Our weakness faints under thy scourges ; but our perverseness is still the same.

• Our diseased mind is racked with pain ; and our neck is as stiff as ever.

Our life is spent in sighs and grief ; but in our actions we are not reformed.

If thou expectest our amendment, we grow no better ; if thou takest revenge, we are not able to subsist.

When we are chastised, we acknowledge what we have done ; but when thy visitation is over, we forget what we wept for.

If thou stretchest out thy hand, we promise duty ; if thou suspendest thy sword, we keep not our promise.

If thou strikest, we cry for pardon ; and

A a a

if

if thou pardonest, we provoke thee again to strike.

Here, O Lord, are thy criminals, confessing their guilt; we know, that unless thou forgive, thou mayest justly destroy us.

Grant, without merit, what we ask, O Almighty Father, who out of nothing didst create us to ask thee; Through Christ our Lord, *Amen.*

The Anthem.

We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the model of his glorious body.

Vers. Behold, the God of Heaven is our Redeemer.

Resp. In him without fear will we put our trust.

The Prayer.

ALmighty God, who, for the redemption of mankind, didst send thy only Son, to take our flesh, and suffer death on the cross, we humbly pray, that as our Saviour has left to us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory; who liveth and reigneth one God, with thee and the Holy Ghost, for ever and ever, *amen.*

*An Anthem and Prayer in Honour of the B. V. Mary, to be
said in Time of Plague.*

H Eav'ns brightest star thy influence shed,
Who with thy virgin breast,
Thy Son, Heav'ns sov'reign maker fed,
That healed our nature's pest.
O! thou auspicious star, restrain,
The stars contagious ill,
Whose baleful frown portends our bane,
To scourge our ulcer'd will.
Star of the sea, receive our vows,
From plague thy suppliants free;
Thy Son will not thy prayers refuse,
So much he honours thee.
A Virgin Mother, and a fruitful maid
For sinners pleads; O Lord, vouchsafe thy
Aid.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the
promises of Christ.

Let us pray.

O God of mercy, God of pity, God of
pardon, who hadst compassion on the
affliction of thy people, and commandedst
the Angel to restrain his hand; we beseech
thee, for the love of that glorious Star,
whose precious breasts (against the venom
of our sins) thou didst sweetly suck; grant
the assistance of thy grace, that we may be
preserved from all plague, and unprovided
death, by thee, O sweet Jesus Christ, King

of Glory, who, with the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

Another Anthem and Prayer against the Plague, in Honour of St. Roch.

VENERABLE Confessor of Christ, Holy Roch, whose prayers have obtained, that they, who in their affliction shall devoutly call on thee, may, by thy merits and intercession, be delivered from all danger of plague and pestilence, pray for us, blessed Saint, that we may be made partakers of this promise.

Let us pray.

OMNIPOTENT and eternal God, who, by the prayers and merits of thy blessed Confessor, St. Roch, didst put a stop to a general pestilence; grant to us thy humble suppliants, who, in like mortality, have recourse to thy Divine Majesty, by this thy glorious Saint, that, by his merits and intercession, we may be likewise delivered from all plague and pestilence. Through our Lord and Saviour. *Amen.*

The

The Manner of Serving and Answering at
 M A S S.

The Clerk, kneeling at the Left Hand of the Priest, shall answer him as follows.

Pr. **I**NTROIBO ad altare Dei.

Cl. **I** Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, & discerne causam meam; de gente non sancta, ab homine iniquo & doloso erue me.

Cl. Quia tu es Deus, fortitudo mea, quare me repulisti, & quare tristis incedo dum affligit me inimicus?

Pr. Emitte lucem tuam & veritatem tuam: ipsa me deduxerunt. & adduxerunt in montem sanctum tuum, & in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, & quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi; Salutare vultus mei, & Deus meus.

Pr. Gloria Patri, & Filio, & Spiritu Sancto.

Cl. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum & terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi, Pater, quia peccavi nimis cogitatione, verbo & opere [*here strike your Breast thrice*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatum Mariam semper Virginem, beatum Michælum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Miseretur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus, tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam.

Cl. Et salutare tuum da nobis,

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison. Cl. Christe eleison.

Pr. Christe eleison. Cl. Christe eleison.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, or Flectamus
genua.

Cl. Et cum spiritu tuo. or Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

At the End of the Epistle, say

Deo gratias.

The Epistle, Gradual and Alleluia, or Tract being read, remove the Mass-Book to the Right-hand of the Altar, making a Reverence as you pass before the Middle of the Altar. Let the Clerk ever kneel or stand on the contrary Side to the Mass-Book.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum,
&c.

Making the Sign of the Cross on the Forehead, &c. say

Cl. Gloria tibi Domine.

Make a Reverence at the Beginning of the Gospel, at the Name of JESUS, and at the End, saying

Cl. Laus tibi, Christe.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

When

When the Priest uncovers the Chalice, the Clerk is to have the Wine Cruet in his Right-hand and Water in his Left, holding them across ready to present, and receives the Wine back with his Left-hand that he may give the Water with his Right; then he folds and lays the Towel at the End of the Altar for the Priest to wipe his Fingers; then takes the Water Cruet in his Right-hand, and the Plate or Basen in his Left, and pours the Water gently over the Priest's Fingers: This done, he kneels in his former Place, and answers,

Pr. Orate Fratres.

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostræ.

Cl. Dignum & justum est.

At Sanctus, Sanctus, Sanctus, &c. ring the Bell, though this is omitted where Mass is said in Private Houses.

When you see the Priest spread his Hands over the Chalice, you must give Warning, by ringing the Bell, of the Consecration, which is about to be made. Then kneeling in the Middle of the Altar, hold up the Vestment with your Left-hand, and having the Bell in your Right, you must ring during the Elevation of the Host; which being ended, kiss the Vestment; and do the same at the Elevation of the Chalice, and as often as you pass by the blessed Sacrament, you must adore on your Knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl.

Cl. Sed libera nos a malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The Priests Communion being ended, be ready to give him Wine and Water, and if there be Communicants, provide a Towel, and say the Confiteor. Then remove the Book to the Left-hand of the Altar. Take the Towel from the Communicants, and return to your former place.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Ite, Missa est ; or. Benedicamus Domino.

Cl. Deo gratias.

In Masses for the Dead.

Pr. Requiescant in pace. Cl. Amen.

Remove the Book, if it be left open ; kneel in the Middle of the Altar, and take the Priest's Blessing.

Pr. Pater & Filius & Spiritus Sanctus.

Cl. Amen.

Then retire to your former Place, &c.

At the Beginning of the Gospel.

Pr. Dominus vobiscum.

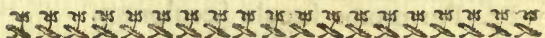
Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii, &c.

Cl. Gloria tibi, Domine.

In the End say, Deo gratias.

Put out the Candles, and lay up all decently and carefully, and if you have Leisure, meditate a while, kiss the Altar, saying, I will adore in the Place where his Feet have stood : And depart.



T H E
M E T H O D
O F SAYING THE
R O S A R Y
O F T H E
BLESSED VIRGIN M A R Y.

As it was ordered by Pope Pius V. of the
Holy Order of Preachers.

THE NINETEENTH EDITION.

An Advertisement concerning the following
Method of saying the *Rosary*.

THE DEVOTION of the *Rosary*, so called, because it is, as it were, a Chaplet of Spiritual Roses, that is, of most sweet and devout Prayers, was first revealed by the blessed Virgin to St. Dominick (the Father and Founder of the Holy Order of Preachers) as a Devotion most efficacious for obtaining all Favours from God, and averting all Evils from Ourselves. It consists of Fifteen Our Fathers, and a Hundred and Fifty Hail Marys; and it is divided into three Parts, whereof each containeth in it Five Tens; that is, Five Our Fathers and Fifty Hail Marys.

To

To each of these Tens in the following Method, is assigned one of the principal Mysteries of the Life of our Saviour, or his Blessed Mother, as Matter of Meditation, wherein the Mind is to exercise itself, while it prays, and therefore is prefixed before the Beginning of each Ten:

The Mysteries also, in Number Fifteen, are divided into three Parts, answerable to the three Parts of the Rosary; that is, into Five Joyful Mysteries for the first Part of the Rosary, Five Sorrowful for the second, and Five Glorious for the third.

Now the Use of the following Method or Manner of saying the Rosary, consisteth in a devout Application or Attention of the Mind to the Mystery assigned, while the Ten is saying, and raising correspondent Affections in the Will, such as the Devotion and Necessity of each one shall suggest: For example, In the first Part, of Joy and Thanksgiving for the Coming of our Redeemer, and the great Work of our Redemption. In the second, of Compassion for the Suffering of our Lord, and Contrition for our Sins, which were the Cause of them. In the third, of Exultation for the Glory of our Saviour, and his Blessed Mother; and of Hope, through the Merits of his Passion, and her Intercession, to be made Partakers of Glory with them.

He that shall say the Rosary with this Attention of Mind, and Affection of Will, shall undoubtedly give much Glory to God, and reap much Benefit to his own Soul. Which was the Intention of Pope Pius the Fifth (a most pious Son of St. Dominick) in ordering the Meditations and Prayers, as they are set down in the following Method.

The Joyful Mysteries assigned for Mondays and Thursdays through the Year, and for Sundays in Advent, and after Epiphany till Lent.

THE FIRST MYSTERY.

The Meditation.

LET us contemplate in this Mystery, how the Angel *Gabriel* saluted the Blessed Virgin *Mary*, with the Title of *Full of Grace*; and declared to her the incarnation of our Lord and Saviour *Jesus Christ*.

Then say, *Our Father*, &c. once.

Hail Mary, ten times.

“**O**UR Father, who art in Heaven, hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil. *Amen.*”

HAIL *Mary*, full of Grace, our Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, *Jesus*. Holy *Mary*, Mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

The prayer.

“**O** Holy *Mary*, Queen of Virgins, by the most high mystery of the incarnation
of

of thy Beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit, which he has bestowed on us, vouchsafing in it to make himself our brother, and Thee his own most beloved Mother, our Mother also. Amen."

The Second Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, understanding from the Angel, that her cousin St. *Elizabeth* had conceived, went with haste into the mountains of *Judea*, to visit her, and remained with her three months.

The Prayer.

"**O** Holy Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin St. *Elizabeth*; obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son; that free from all sin, we may praise him, and give him thanks for ever, Amen."

The Third Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus,

at midnight, and laid him in a manger, because there was no room for him in the inn at *Bethlem*.

The Prayer.

“ **O** Most pure Mother of God, by thy Virginal and most joyful delivery, by which thou gavest to the world thy only Son our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee, Amen.”

The Fourth Mystery.

The Meditation.

LET us contemplate in this mystery, how the most blessed Virgin *Mary*, on the day of her purification, presented the Child *Jesus* in the temple, where holy *Simeon* giving thanks to God, with great devotion, received him into his arms.

The Prayer.

“ **O** Holy Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the temple; obtain for us, by thy beloved Son, that with holy *Simeon* and devout *Anna*, we may praise and glorify him for ever, Amen.

The

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in *Jerusalem*, she sought him for the space of three days, and at length found him, the third day, in the temple, in the midst of the Doctors, disputing with them, being of the age of twelve years.

The Prayer.

“**M**OST blessed Virgin, more than martyr in thy suffering, and yet the comfort of such as are afflicted, by that unspeakable joy, wherewith thy soul was ravished, in finding thy beloved Son in the temple, in the midst of the Doctors, disputing with them; obtain of him for us, so to seek him, and to find him in the Holy Catholick Church, that we may never be separated from him, *Amen.*”

Salve Regina.

HAIL happy Queen, &c. *as in the Office,*
page 34.

Verf. Pray for us, Holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

“**H**EAR, O merciful God, the prayer of thy servants, that we, who meet together in the society of the most holy *Rosary* of the Blessed Virgin, Mother of God,

may, by her intercession, be delivered by thee from the dangers that continually hang over us, *Amen.*"

The Dolorous or Sorrowful Mysteries for Tuesdays and Fridays through the Year, and for Sundays in Lent.

The First Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus was so afflicted for us, in the garden of *Gethsemani*, that his body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father, }
Hail Mary, } as before.

The Prayer.

"**M**OST Holy Virgin, more than martyr, by that ardent prayer, which thy beloved Son poured forth to his Father in the garden; vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God, *Amen.*"

The Second Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in *Pilate's* house, the
number

number of the stripes they gave him being above five thousand.

(As it was revealed to *St. Bridget.*)

The Prayer.

“ **O** Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul, *Amen.*”

The Third Mystery.

The Meditation.

L E T us contemplate in this mystery, how those cruel ministers of Satan made a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

The Prayer.

“ **O** Mother of our Eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was pierced; we beseech thee, that by thy intercession we may be delivered here from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve, *Amen.*”

The Fourth Mystery.

The Meditation.

L E T us contemplate in this mystery, how our Lord Jesus Christ, being sentenced

to die, bore with great patience the cross, which was laid upon him, for his greater torment and ignominy.

The Prayer.

“ **O** Holy Virgin, Example of Patience, by the most painful carrying of the cross, in which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our life, *Amen.*”

*The Fifth Mystery.**The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount *Calvary*, was stripped of his cloaths, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

The Prayer.

“ **O** Holy Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter sufferings. And thou, O most blessed Virgin, vouchsafe to negotiate for and with us, the work of our salvation, by thy powerful intercession, *Amen.*”

HAIL, happy Queen, &c. as in page 34.
with the Vers. and Prayer, as in p. 547.

The

The Glorious Mysteries for Wednesdays and Saturdays through the Year, and for Sundays after Easter, till Advent.

The First Mystery.

The Meditation.

LET us contemplate, in this mystery, how our Lord Jesus Christ triumphing gloriously over death, rose again the third day immortal and impassible.

Our Father, }
Hail Mary, } as above.

The prayer.

“O Glorious Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of Heaven, *Amen.*”

The Second Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into Heaven, attended by Angels, in the sight of his most Holy Mother, his Holy Apostles and Disciples,

Disciples, to the great admiration of them all.

The prayer.

“ **O** Mother of God, Comfort of the Afflicted, as thy Beloved Son, when he ascended into Heaven, lifted up his hands, and blessed his Apostles; so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing, and thine here on earth, and hereafter in Heaven, *Amen.*”

The Third Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his Apostles; who, after he was ascended, returning to *Jerusalem*, continued in prayer and supplication with the Blessed Virgin *Mary*, expecting the performance of his promise.

The prayer.

“ **O** Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works, *Amen.*”

The

The Fourth Mystery.

The Meditation.

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into Heaven, accompanied by the Holy Angels.

The prayer.

“ O Most prudent Virgin, who entering the Heavenly palace didst fill the Holy Angels with joy, and Man with hope, vouchsafe to intercede for us at the hour of our death ; that, free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life, Amen.”

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of Heaven, and particular glory of all the Saints, crowned by her Son with the brightest diadem of Glory.

The prayer.

“ O Glorious Queen of all the Heavenly citizens, we beseech thee, accept this *Rosary*, which, as a crown of roses, we offer at thy feet ; and grant, most gracious Lady, that

that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, untill it shall be changed into the happy fruition of thy blessed sight. Amen:

The Anthem, Salve Regina Mater, &c.

HAIL happy Queen: Thou mercy's Parent, hail.
Life, Hope, and comfort of this earthly vale.

To thee *Eve's* wretched children raise their cry,

In sighs and tears to thee we suppliants fly.

Rise, glorious Advocate, exert thy love,

And let our vows those eyes of pity move.

O sweet, O pious Maid! for us obtain,

For us who long have in our exile lain,

To see thy Infant Jesus, and with him to reign.

}
}

*With the Vers. and Prayer, as in p. 526.
And Litany of the blessed Virgin, as followeth.*

The LITANY of Loretto,

*So called; because it is usually sung in that sacred Church of
Loretto, on all the Saturdays in the Year, and Feasts of
the B. V. Mary.*

Anthem.

UNDER thy protection we take our refuge,
O holy Mother of God: despise not our petitions in our necessities;
but ever deliver us from all dangers, O glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy, on us.

Lord, have mercy on us.

Christ, hear us.

Christ, grant our petitions.

God

God the Father of Heaven, have mercy upon us.

God the Son. Redeemer of the world, have mercy upon us.

God the Holy Ghost, have mercy upon us.
Holy Trinity, one God, have mercy upon us.

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,
Most pure Mother,
Most chaste Mother,
Undeiled Mother,
Untouched Mother,
Most amiable Mother,
Most admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin,
Mirror of justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of singular devotion,
Mystical Rose,

Pray for us.

Tower of *David*,
 Tower of *Ivory*,
 House of *Gold*,
 Ark of the *Covenant*,
 Gate of *Heaven*,
 Morning *Star*,
 Health of the *Weak*,
 Refuge of *Sinners*,
 Comfort of the *Afflicted*,
 Help of *Christians*,
 Queen of *Angels*,
 Queen of *Patriarchs*,
 Queen of *Prophets*,
 Queen of *Apostles*,
 Queen of *Martyrs*,
 Queen of *Confessors*,
 Queen of *Virgins*,
 Queen of all *Saints*,

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Anthem.

UNDER thy protection we take our refuge, O holy Mother of God: despise not our petitions in our necessities; but ever deliver us from all dangers, O glorious and blessed Virgin.

Vers. Pray for us, O holy Mother of God.

Resp.

Pray for us.

Resp. That we may be made worthy of the promises of Christ.

Let us Pray.

POUR forth thy grace, we beseech thee,
O Lord, into our hearts, that we, who
by the Angel's message have known the
incarnation of Christ thy Son, may, by his
passion and cross, be partakers in the glory
of his resurrection. Through the same Christ
our Lord, *Amen.*

Verf. May the divine help always remain
with us. *Resp. Amen.*

Verf. And may the souls of the faithful,
through the mercy of God, rest in peace.

Resp. Amen.

Prayers for the KING.

PSALM 19. Exaudiat te Dominus.

It is believed that David composed this psalm to be sung by the people when he was ready to march against the Ammonites. It contains a prayer for the happy Success of his War.

OUR Lord hear thee in the day of
tribulation: the name of the God of
Jacob protect thee.

May he send thee help from the sanctuary;
and from *Sion* defend thee.

May he be mindful of all thy sacrifices;
and may thy holocaust be made fat.

May he give thee according to thy heart;
and confirm all thy designs.

We shall rejoice in thy salvation; and

in the name of our God we shall be magnified.

May our Lord fulfil all thy petitions; now have I known that our Lord has saved his anointed.

He will hear him from his holy Heaven: the salvation of his right hand is powerful.

Some trust in chariots, and some in horses; but we will call on the name of the Lord our God.

They have been entangled, and are fallen; but we have risen, and are set upright.

Lord, save the king, and hear us on the day we shall call upon thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

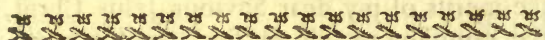
Vers. Lord, save *N.* our king.

Resp. And hear us on the day we shall call upon thee.

Let us Pray.

WE beseech thee, Almighty God, that thy servant *N.* our king, who through thy mercy, has undertaken the government of this kingdom, may likewise receive the increase of all virtues, wherewith being adorned, he may both avoid enormous vices, vanquish his enemies, and, by thy grace, come to thee. who art the way, the truth, and the life. Who livest and reignest, &c. *Amen.*

A TESTA-



A

TESTAMENT

To be made by a Good Christian every Day.

In Nomine Domini. Amen.

I Bequeath my soul to God, my body to the earth, rottenness, and worms.

I abandon freely all temporal goods, which are but mere vanity.

I repent me with all my heart, of my sins, and that for the love of God.

I pardon with my heart and soul all my enemies.

I believe in God, one in essence, and three in persons, Father, Son, and Holy Ghost; Creator, Conservator, Redeemer, and Remunerator, all powerful, all good, all bountiful, all wise; that the second Person, who is the Son of God, became man, and died upon the cross to save me; and whatsoever the holy Catholic, Apostolic, and Roman Church doth propose unto me to believe.

I hope by the bounty of God, through the merits of my dear Saviour Jesus Christ, the remission of all my sins, and life everlasting.

I love God for his own sake alone, with all my heart, with all my soul, and with all my strength.

I resign myself purely, entirely, and absolutely, to the disposition of his most holy, and always adorable will, being ready to do and suffer, to be healthy and sick; to live and die, when, and after what manner he pleases; his holy will be done, *Amen, Amen.*

I recommend my soul, and all that I am, to the intercession of the glorious Virgin *Mary*, my good mother and advocate; to *St. Joseph*, and my Angel Guardian, and to all the Angels, and Saints of Heaven, whom I most humbly beseech to assist me at the hour of my death.

For my last words, I say in profound humility and contrition of heart, *Jesus Maria*, desiring to die in their blessed arms. And when my tongue cannot pronounce these holy names, I desire to do it with my heart.

If my heart should fail me, with my judgment, I say them now for then, with all affection, and possible humility, *Jesus Maria.*

A TABLE OF THE CONTENTS.

A Calendar.	Page vii
A Table of Feasts of Obligation, Days of Devotion, Fasting and Abstinence, as observed in England, according to the new Regulations	xiii
A Table of Moveable Feasts	xvi
Plenary Indulgences, as observed in the different Districts in England	xvi
The Sum of Christian Doctrine.	
An Universal Prayer.	
The Office of the B. V. <i>Mary</i> from the Purification to Advent	Page 1
The same in Advent	61
The same after Advent	114
The Office for the Dead,	153
The Gradual Psalms	201
The Seven Penitential Psalms	213
The Long Litanies	223
Prayers and Collects after the Litanies, &c.	232
A Prayer to require the Suffrages of Saints,	235
A Prayer for the Holy Church	<i>ibid</i>
A Prayer for the Chief Bishop	236
A Prayer for all Degrees of the Church	<i>ibid</i>
A Prayer in any Necessity	<i>ibid</i>
A Prayer against the Persecution of the Church	<i>ibid</i>
	A

A Table of the Contents.

A Prayer to demand Help against Infidels	237
A Prayer for the Emperor	<i>ibid</i>
A Prayer to be said every Day in Time of Persecution	<i>ibid</i>
A Prayer for those that receive instruction before Baptism	238
A Prayer for the Extirpation of all Errors	<i>ibid</i>
A Prayer for Heretics and Schismatics	239
A Prayer for the unbelieving Jews	<i>ibid</i>
A Prayer for Pagans	<i>ibid</i>
A Prayer in Time of War	<i>ibid</i>
A Prayer against Pagans and Turks	240
A Prayer for Peace	<i>ibid</i>
A Prayer in Time of Famine and Pestilence	<i>ibid</i>
A Prayer for Rain	<i>ibid</i>
A Prayer for Fair Weather	241
A Prayer in any Tribulation	<i>ibid</i>
A Prayer for Forgiveness of Sin	<i>ibid</i>
A Prayer for those that are tempted and troubled	<i>ibid</i>
A Prayer for such as are on a Journey,	<i>ibid</i>
A Prayer for the Sick,	242
A Prayer in Tribulation for Sin,	<i>ibid</i>
A Prayer for Remission of Sin,	<i>ibid</i>
A Prayer for the Living,	<i>ibid</i>
A Prayer for the Living and the Dead,	<i>ibid</i>
A Prayer to be said at the Beginning and End of a Congregation,	243
	Prayers

A Table of the Contents.

Prayers to beg the Grace of the Holy Ghost,	244
A Thanksgiving,	247
Prayers on Journeys,	248
The Office of the Holy Cross,	250
The Office of the Holy Ghost,	255
A Daily Exercise,	260
Prayers before and after Sacramental Con- fession,	267
A Method of Examination of Conscience	270
A Prayer before and after Communion,	273
Devout Prayers upon the Passion,	278
Of the Seven Words which Christ spoke, hanging on the Cross,	282
Salutations to all the Parts of Christ, and a Recommendation of one's self to him,	283
A Prayer to the Virgin <i>Mary</i> ,	284
Another to her and St. <i>John</i> Evangelest,	286
The Complaint of the blessed Virgin,	288
A Recommendation to the B. V. <i>Mary</i> ,	290
A Prayer of St. <i>Gregory</i> , Pope,	291
A Prayer unto our Saviour Jesus,	292
A Prayer of St. <i>Thomas</i> of <i>Aquine</i> ,	293
A Prayer before Study,	295
A Prayer in Affliction,	296
A Psalm and Prayer in Tribulation.	299
The Creed of <i>Athanasius</i> ,	301
The Passion of our Lord Jesus, according to St. <i>Matthew</i> ,	305
The Passion according to St. <i>Mark</i> .	316
The Passion according to St. <i>Luke</i> ,	326
The	

A Table of the Contents.

The Passion according to St. <i>John</i> ,	335
Hymns throughout the Year,	343
Prayers upon <i>Sundays</i> , &c.	421
Prayers in Time of <i>Lent</i> .	429
Prayers proper to Saints,	468
Prayers common to Saints.	518
The Litanies of Jesus, with a Hymn composed by St. <i>Bernard</i> ,	528
A Prayer of St. <i>Augustin</i> , recommended by Pope <i>Urban VIII</i> .	533
Anthems and Prayers to be said in the Time of the Plague,	535
The Manner how to serve at Mass,	537
The Rosary of the B. V. <i>Mary</i> .	542
The Litany of <i>Loretto</i> .	554
A Psalm and Prayer for the King,	557
The Testament to be made by a good Christian every Day.	559

F I N I S.



ACTS OF
FAITH, HOPE and CHARITY.

Recommended to the frequent use of the Faithful living
amongst Hereticks and Infidels.

A Prayer to be said before these Acts.

O Almighty and eternal God, grant to us the Increase of Faith, Hope and Charity, and that we may deserve to obtain what thou promisest, make us to love what thou commandest. Through Christ our Lord.
Amen.

An Act of Faith.

I Firmly believe there is one God, and that in this one God, there are three Persons, the Father, the Son, and the Holy Ghost: That the Son took to himself the nature of Man from the Virgin Mary's Womb, by the operation of the Power of the Holy Ghost, and that in this our human Nature, he was crucified and died for us, that afterwards he rose again, and ascended up into Heaven, from whence he shall come to repay the Just everlasting Glory, and the Wicked everlasting Punishment: Moreover, I believe whatsoever else the Catholic Church proposes to be believed, and this because God, who is the sovereign Truth, which can neither deceive nor be deceived, has revealed all these Things to this his Church.

An Act of Hope.

O My God, relying on thy Almighty Power, and thy infinite Mercy and Goodness, and because thou art faithful to thy Promises, I trust in thee that thou wilt grant me Forgiveness of my Sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy Grace, with which I may labour to continue to the end, in the diligent exercise of all

all good Works, and may deserve to obtain the Glory which thou hast promised in Heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart, and above all Things, because thou, O God, art the sovereign Good; and for thy own infinite perfections, art most worthy of all Love. And for thy sake, I also love my Neighbour as myself.,

An Act of Contrition.

O My God, for the sake of thy sovereign Goodness, and infinite Perfection, which I love above all Things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my Sins, this thy infinite Goodness; and I firmly resolve, by the assistance of thy Grace, never more to offend thee for the Time to come, and carefully to avoid the occasions of Sin.



April 5, 1772.

OUR most holy Father, Pope Clement XIV. embracing with his paternal Charity all the Faithful of Christ, who dwell amongst Heretics and Infidels, and intending to promote amongst them the most pious and wholesome Use of making very frequent Acts of the Theological Virtues of Faith, Hope and Charity, has been pleased to grant an Indulgence of seven Years, and of as many *quadrages* or forty Days, to every one of the Faithful of Christ above mentioned, for every Time, when being disposed at least by Contrition of Heart, they shall attentively and devoutly recite the said Acts. Which Grant is to stand good for all future Times.

THE LIFE OF FAITH.

Be ye followers of me, as I also am of Christ. 1 Cor. xi. 1.

MEDITATE often on these words of the Apostle; *The just Man liveth by Faith.* Rom. i. 17. O what great things are contained in this life of faith!

The life of faith supposes that one first dies to one's self. The spiritual death is here the beginning of life. *You are dead,* said the Apostle, Col. iii. 3. *and your life is hid with Christ in God.*

To live in faith, is to be only taken up with the objects of faith; to think only on the promises of faith; and to make our judgment of all things here below, only with respect to their agreeableness with the things of faith.

To live by faith, is to lead, as to the exterior, a common life; but as to the interior, to unite one's self continually to God through Jesus Christ.

The life of faith maintains itself principally by mental prayer and the holy communion. Prayer puts to death the old man; and the holy communion gives life to the new man.

Nothing is more contrary to the life of faith, than the frequenting the high-life world, with its companies and assemblies; idle visits, vain compliments, frivolous letters, &c. But on the other hand, the life of faith grows in us by godly conversation, by an union with those who are truly good, and by the reading of such spiritual books, as are solidly pious and affective.

The life of faith is much hindered by the tumult of business, by the trouble of scruples, by the prejudices of the mind, by the desires of seeing, of acquiring, of possessing, of pleasing, or of being esteemed: all these things destroy that life of faith, which is the life of the soul.

The man of faith is mild, he is kind, he is courteous, he is true, he is plain and sincere, he is generous, of good counsel, of good company; he is always even in his temper, easy in his conversation, and sets no bounds to the help he is ready to afford every one under the variety of human events.

To live well the *life of faith*, three things are necessary.
 1. To love entirely Jesus Christ. 2. To have a great contempt of the world, and of all that the world esteems.
 3. To live only, and to count only for the present day.

That the *life of faith* may be more conformable to the life of Christ, it ought to be accompanied with these three things: the love of humiliations; rejoicing in sufferings; and embracing poverty. All the Saints have lived by faith. Amongst these heroes of faith, I shall name in particular, St. Paul, St. Francis and St. Teresa.

We need but to cast one glance of the eye on what passes in the world, to see that scarce any one there *lives by faith*. Many people pray, frequent the sacraments, give alms, practise austerities; and yet with all th's, they cease not to *live in themselves, with themselves, and for themselves*. They have their humours, their pretensions, their eagernesses, their vanities, their oddities, their singularities; they are unwilling to suffer, or to be forgot, or to want any thing, or to deny themselves the liberty of judging of their neighbours. They are devotees quite *living of self love*: they have never known the life of God, the life of faith, the internal man, the interior union with Jesus Christ.

He who said, *I live, now not I: but Christ liveth in me*. Gal. ii. 20. was indeed a man of *faith*, a soul quite animated by faith, a heart from which the world was totally banished. He had no longer a being of his own, a life of his own, Jesus Christ was all in him, and he was all in Jesus Christ. St. Paul was this man. O let us *live by faith*, and we shall be chearful, easy and happy; the kingdom of God will be in us; we shall neither fear men, nor devils, nor death. We shall have for our wealth, the cross of Jesus Christ, the sacrament of Jesus Christ, the body of Jesus Christ, and our riches shall surpass the riches of Kings.

Translated from the French, Printed at Lisle, 1771.

